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The Living Church

A Weekly Record of its News its Work and its Thought

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A NEW BOOK.

Biscuits and Dried Beef: A Panacea.

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PRESS NOTICES.

"It ought to have a wide circulation among all our parishes, for with few exceptions they need the lessons here taught."—*Minnesota Missionary.*

"Under the form of a story it rebukes one of the common evils of parish life, and at the same time points out an easy and effective remedy. All our lay people ought to read it, and wardens and vestrymen will find it of especial interest." *Church Times.*

"It is a very bright and suggestive little story, telling of the efforts of a young clergyman and his wife to live without debt in a parish where the salary was small and paid when convenient. It is well told and contains food for the thoughtful consideration of careless subscribers, who know nothing about how poorly paid clergymen live. It should have a wide circulation."—*Platte Missionary.*

"It is well written and goes directly to the point aimed at—church vestries. We heartily commend it."—*Diocese of Albany.*

"The title is also the bill of fare which a young clergyman and his wife presented to their guests at a tea-party. The author makes a spirited little tale of it, and dedicates it to many friends among the clergy who are striving under adverse circumstances to preserve their self-respect. It has a moral, not only for parishioners, but for all who are careless about meeting financial obligations." —*Fremont* (Ohio) *Journal.*

"The story is well told and with a slight vein of humor."—*Milwaukee Journal.*

"From the Young Churchman company, Milwaukee, has just been issued the daintiest of little books, called Biscuits and Dried Beef.' The author is 'L. H. M.,' and shows himself a realist of the strictest school of realism. The story deals with the simplest affairs of every-day life, their real significance and pathos. The heroism of enduring patiently the ills of a scantily furnished larder and the mortification of bills unpaid. The little tale, though most gently told, is a severe arraignment of the vestries or deacons of churches who are often so wantonly careless in the payment of the church's debt to its rector. The literary style of the story is good, though most unpretentious, and the work of the printer worthy of cordial commendation."—*Evening Scimetar*, Memphis, Tenn.

"'Biscuits and Dried Beef' must be read to be appreciated. The sympathies of the author are plainly seen to be with the clergy. But that his 'Panacea' should 'pan out' favorably requires an investment to the extent of the price of the volume and the moral courage to send it to the parish treasurer, or, the greater bravery of making a tea-party for the whole vestry. And we fear the average impecunious clergyman will be found *too modest*, not to say cowardly, to take either alternative."—*Church Helper*, Western Michigan.

PERSONAL OPINIONS.

FROM BISHOP SEYMOUR.

The Bishop of Springfield writes the publishers as follows:

"I have read the pathetic little story with cordial sympathy and satisfaction. I sincerely hope that it may prove a *panacea* to the very many cases where it is needed as an antidote to thoughtlessness, and heartlessness, and meanness. I do not believe that any one can read this modest narrative without being moved to think, and prompt others to think, of those who are over them in the Lord, and are living on scanty incomes.

"The story rests upon the truth which to-day exists in a great multitude of clergymen's homes. That the little book may prove as far as possible a 'panacea,' I trust it will have a very wide circulation among the laity."

"It is indeed very clever. It is a mixture of humor and pathos, but in such a refined way that cannot help but be admired. The rebuke to the evil which exists so much, so gracefully put, is so directed that it leaves an impression which should tend to correct the evil, if the book could get into the hands of the right people."—*A Layman.*

"If it were not so sadly real, it would be very amusing."—*A Layman.*

"I really think the story admirable; and considering its motive, one, I think, for which, without irreverence, the hope may be expressed that it will be read, marked, learned and inwardly digested, even should the *menu* provided, not as a rule, be regarded as best adapted to the latter operation. The narrative is all the more forceful in its simplicity, and the sweet 'home' touches that never fails to reach the heart as none others can."—*A Laywoman.*

"We enjoyed your story immensely. We read aloud by turns, and screamed over some parts." —*A Priest.*

"It is rarely that such good, earnest blows are struck for the clergy. It certainly is a very manly book to send out, and will do a great deal of good to men with hearts. Some men have only *livers.*" —*A Priest.*

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The Living Church

Saturday, December 15, 1894

News and Notes

MR. GLADSTONE having written one of his sphinx-like letters on the school question in which he appears in the character of "Mr. Facing-both-ways," seems to have irritated both sides and given aid and comfort to nobody. *The Daily Chronicle* wants to know what he means by pretending to retire from politics and then constantly throwing apples of discord among those who have not retired. *The Family Churchman* says: "A long and fairly close study of Mr. Gladstone enables us, we think, to give *The Chronicle* the information it reqnires. We do not believe that Mr. Gladstone means anything. If he does, we do not know what it is. Still, it is something that he believes that piety, prudence, and kindness will do much for the Christian."

THE ARCHBISHOP OF YORK, in an address on behalf of the S. P. G., having described the Roman prelate of Westminster as an Italian Cardinal, was taken to task by a priest of the Cardinal's household, in a somewhat impertinent letter. This gentleman, it seems, felt called upon not only to rebuke the Archbishop, but to give him some instruction in English Church history from the Roman point of view. To this epistle the following reply was despatched: "Dear Sir,—The Archbishop of York desires me to acknowledge the receipt of your letter, and to express his regret that you should be so imperfectly acquainted with the history of the Church in your own country as to make the statements which your letter contains. Yours faithfully, ROBERT BOOKER, secretary."

THE ARCHBISHOP OF PARIS was requested to allow Mass to be said in Notre Dame for the repose of the late Czar's soul. The Archbishop deferred his reply, awaiting orders from Rome. On Sunday, Nov. 11th, though the service was supposed to be with the intention of invoking a blessing on France and Russia, it was understood that the worshipers would silently remember the illustrious dead in their prayers. It was popularly regarded as a *Requiem* Mass for the Czar, and accordingly the first service ever held in Notre Dame in memory of one who was not in communion with the Roman Church. *The Church Times* remarks that, though this view of the matter may not be strictly correct, the service was in every way remarkable, and is evidence of a wider tolerance than has generally been displayed at the Vatican.

A NEW AGENCY of Church defence is about to be established. It will be called the Church Historical Society, and a special feature of its work will be to supply answers to the untrue assertions of the enemies of the Church. At no time were such assertions more unscrupulously made and industriously repeated than at present, when the dominant party in the State is meditating a serious assault upon the Welsh dioceses. The provisional committee has among its members, Dr. Creighton, Bishop of Peterborough, Dr. Bright, Canon Browne, Prof. Collins, Canon Dixon, and Dr. Stanton. The Bishop of Peterborough will be the president, and the society will have the aid of the learning and wisdom of the Bishops of Durham, Oxford, and Salisbury, who will be associated with it. Leaflets will be circulated touching historical points, lectures delivered, conferences arranged, mis-statements in the newspapers corrected, and slanders met in various ways. It is impossible to estimate the amount of good which may be done by a society occupying such a field and conducted by men of such learning and character.

SATURDAY, NOV. 10TH, the Duchess of Teck and Prince Alexander of Teck opened the new club adjoining the Oxford House Settlement, Bethnal Green, East London. Most of our readers are familiar with the work of this Settlement, which was established in order that Oxford men might take part in the social and religious work of the Church among the poor of East London. It has been extremely successful. The bequest of $5,000 by the late Mr. Lawrence Holland, with other contributions, has made it possible to erect commodious rooms for the men's club, which already has 250 working-class members. The building contains a spacious lecture hall on the ground floor, while above are the library and cafe. There are also a billiard-room, card-room, and rooms for classes and committees. A distinguished company of clergymen, laymen, and ladies, attended the opening exercises. The Duchess made a few graceful and appropriate remarks, and Canon Scott-Holland, brother of the founder, proposed a vote of thanks to her Grace, which was enthusiastically adopted.

IT APPEARS that there have been some conflicting decisions in the English courts of late years with reference to the right of the clergy to refuse to give testimony in violation of the seal of the confessional. As a general thing the courts have sustained the clergy in this matter, and two decisions are commonly quoted from high judicial sources. But a recent decision of Sir George Jessel declares that the confessional is not a sacred institution when its information is required to serve the ends of justice. The case was one in which a Cornish clergyman was concerned, who declined to give evidence upon knowledge derived from the confessional. It is reported that the Church Union has decided to take the matter up and carry it into the highest courts for final settlement. It is impossible that the clergy should ever yield the point. An adverse decision would be a long stride towards Disestablishment. We believe that in this country the courts have generally held confidential communications to ministers of the Gospel to be privileged, as are the communications of a client to his counsel. An instance in point was the refusal of Dr. John Cotton Smith to give testimony in a New York court, in which he was sustained by the judge. Another case was that of the Rev. C. Y. Grimes, of Cripple Creek, Colo., last spring. Though he declined absolutely to give the desired evidence, he was not held for contempt of court.

THE BRITISH ASSOCIATION recently assembled at Oxford under the presidency of Lord Salisbury, who delivered a noteworthy address. It was concerned with the relations of religion and science, and seems to have been in the highest degree worthy of its author and of the occasion. It bore particularly upon the present position of the argument from design. He considered it a hopeful feature that Weissmann now announces his belief in natural selection as the only alternative to the admission of a principle of design; that is, he prefers to believe that which, as Lord Salisbury says, can neither be demonstrated in detail, nor imagined, rather than accept the idea of an intelligent Creator. A correspondent of *The Church Review* says that, after hearing Lord Salisbury, he listened to a long wrangle in "section H" over a heap of broken flints. "I was told," he says, "that they were full of marks of designing intelligence, and proved the presence of an intelligent agent a million years ago. The irony of the situation overcame me. I said, 'science applies the argument for design only to splintered stones. The anthropologist is as keen to trace intelligent purpose in the chipping of a flint as to exclude it from the mechanism of the universe?' And I marveled; for I am only—*A Simple Savage.*"

A CITY NEWSPAPER the other day explained to its readers, in a confidential way, the reason for the rather glaring discrepancy between the tone of the news department of the paper and its editorial columns. The matter was concerned with the political situation, the reporters day after day enlarging with the usual verbosity upon the certainty of success, and always representing the gatherings of their own party as large and enthusiastic, while those of the other side were thin and spiritless. The editors in their division of the sheet, were far from taking so hopeful a view, and seemed to write from other information than that with which their own columns were filled. The explanation was, substantially, that the reporters were enthusiastic young fellows and zealous partisans, only familiar with one side. The thoughtful reader remembers that the reporter's columns are written in popular style, and are read through by many people who hardly glance at the editorials. He remembers also that it is commonly supposed that the reporters are under instructions, and that they are not likely to write in a tone which the management disapproves. The instance before us may not be very important, but the same kind of inconsistency may frequently be noticed where the subject is connected with matters affecting the peace and good order of the community and the preservation of sound morality. While the editorial work may be unexceptional where it touches the subject at all, the more popular columns may be filled for days together with reports written up in such style as to please those whose doings are most reprehensible, and by assumption and insinuation, subversive of most important principles. The effect upon the minds of superficial and ill-informed people, and especially upon the young, is certain to be most injurious. Certainly there is great room for reform in this branch of newspaper work.

THE *Church Times* sees in recent performances in the parish of Kirkby Stephen, the strongest practical argument for fasting Communion that has yet been forthcoming. At the harvest festival in that place there was a service in the church at 5:30 P. M. followed by an "ample spread." At 8 P. M., Holy Communion was celebrated, and afterwards a concert was given in Odd Fellows' Hall. Among the items of the programme were "Fiddle and I," and "Lift up thine eyes!" "A more horrible mixture," says *The Church Times*, "of the most sacred things with secular trivialities we never remember to have seen. It recalls the excesses at the love feasts which called forth St. Paul's censures." In view of the attempt to introduce evening Communions in this country, it may be well to draw attention to the abuses which, whether in ancient or modern times, have always so easily associated themselves with this practice. These abuses led St. Paul at the first to introduce such reforms as effectually to exclude evening Communions throughout the Catholic Church for many centuries. It would be well if our bishops would follow St. Paul's example before this objectionable custom brings in its train such enormities as have already developed themselves in England. We are led to this reflection by an item of news just received from an Eastern city, stating that an evening Celebration was recently held at a certain church, to which all those interested in Sunday school work were specially invited.

ONE of the ablest Unitarian preachers, the late Dr Bellows, in 1876 said of the right of any one to be a Unitarian: "He may be a Pantheist or an Atheist, and if he calls himself a Christian and is not immoral in life, he may join the Unitarian Conference and claim as good ecclesiastical standing as the most conservative believer."———"A peer of the realm" is at the present moment an inmate of one of the institutions of the Church Army. He is said to be a victim of heredity, and complains that he was never given any definite work to do by his father. "Satan finds some mischief still for idle hands to do."———About twenty years ago Germany adopted the system of compulsory insurance of workingmen against accidents. In the year last reported, more than $7,500,000 was paid in indemnities, and more than $3,000,000 was added to the reserve fund. It is now proposed to extend the system to apprentices and employes whose wages do not exceed $476 a year.———Scotch papers report that a very eccentric minister recently read the Psalmist's words, "I said in my haste all men are liars," to his congregation, then commented on them thus: "Ah, David, and if ye had lived in this parish, ye'd have said it at your leisure." ———It has been generally

said that "O. K." was President Andrew Jackson's abbreviation for "all correct." Prof. W. S. Wyman, of the University of Alabama, however, thinks that President Jackson borrowed the phrase from the Choctaw language, in which the word "okeh" means "it is all right."———Frederick Douglass insists that we should not speak of it as the "negro problem," but as a national problem. "A pertinent suggestion," comments *The Advance*. "What we do with the negro is a question of as much moment to the whole nation as it is to the negro."———The Exeter Church Congress did not escape some peculiar statements. Perhaps the most curious was that made by an amiable layman, who astonished his audience by declaring that above all he found immense comfort for himself in the text, St. John vi: 70: "Have not I chosen you twelve, and one of you is a devil?" ———The Rev. Sabine Baring-Gould, the author of the popular hymn, "Onward, Christian soldier," is at once a country parson, a country squire, a lord of the manor, a sermon writer, a student of comparative religion, a popular novelist, and a poet. He has written fifty books, is deeply versed in mediæval myths and legends, and at the same time is in sympathy with modern life and progress. He is 60 years old, and lives in the beautiful old Elizabethan manor house at Lew Frenchard, where the Gould family have lived ever since the days of James I.

From the Patriarch Nicodemus.

DEAR LIVING CHURCH:—During my absence from home this summer, the letter, of which I append a translation, was sent to Cairo, and was accidentally mislaid, so that I did not receive it until long after it was written. I need do no more than remind the readers of THE LIVING CHURCH that Nicodemus of Jerusalem, while he occupied the patriarchal chair in the Holy City, was pre-eminent among Eastern prelates for his kindness to members of the Anglican Church. To me first he gave the privilege of celebrating the Holy Eucharist with the Anglican rite, in the chapel of Abraham, in the church of the Holy Sepulchre, a privilege since enjoyed by others. When I parted with him, I assured him with all sincerity, that had he been my own father, he could not have shown me more kindness.

Five years ago, smitten with a serious disease of the heart, he had to resign his see, and give up all work. He has been living since in the monastery of St. George in the Island of Halki, one of the Princes' Islands, in the sea of Marmora, awaiting in shattered health the time of his departure.

I had heard, of course, something of the earthquake at Constantinople, but had no idea, until I received this letter, that the good Nicodemus and the theological school at Halki had suffered from it. I need scarcely say that I have hastened to send what I could, but I should be very glad to forward any gift that may be entrusted to me for so worthy a purpose. "While we have time let us do good unto all men, and especially unto them that are of the household of faith."

CHAS. R. HALE,
Bishop of Cairo.

Nov. 26, 1894.

FROM NICODEMUS, LATE PATRIARCH OF JERUSALEM

To the Right Reverend, the Bishop of Cairo in America, our dearly beloved brother in Jesus Christ, Chas. R. Hale, our cordial greeting.

According to St. Gregory, the theologian, our sufferings are greatly relieved when they are made known to others. So we, afflicted with great grief on account of the calamities which a terrible earthquake has inflicted on Constantinople and its neighborhood, seeking relief in the kind sympathy of our fellow men in general, and especially of our brethren in the Faith, tell them of the greatness of our misfortunes. The earthquakes which came June 28th to July 10th, caused great destruction of buildings, and the loss of many lives. Not only did the capital city suffer great injuries, but also the Princes' Islands, and especially the Island of Halki. Its beautiful theological school is now a mass of ruins, and in consequence the students are all scattered, until the means can be found to re-build. The walls of the monastery of St. George, which belong to the patriarchate of Jerusalem, and where we have had our home for the past four years, were terribly shattered, and we are now living in a wooden house, a prey to great anxieties.

By the newspapers you have heard already, dear brother, of our misfortunes, and at the same time you have learned that committees have been formed to receive aid for those who suffered. It is to be hoped that in America pious and charitable hearts will help the theological school at Halki, the re-building of which will cost about 20,000 pounds Turkish. Aid for this should be sent direct to the Patriarch of Constantinople. If any are minded to help our monastery, money for this should be sent to us.

America is a country where the cry of those who suffer finds ever, as its history proves, a good response. The Americans are a great nation, and their hearts are equally great in charity and humanity. Let them kindly come to the aid of men who having lost in a moment not only their homes, but also all means of livelihood, are in the streets, or in miserable tents, desolate, enduring every privation, and having their eyes fixed on the mercy of God and the pity of the charitable.

In giving you this brief account of the misery caused by the earthquake, we pray you, Right Reverend and Dear Brother, to kindly do all you can for the sufferers here, and to send them help through the American ambassador at Constantinople.

May God Almighty strengthen your good will in the work of beneficence, and shower down upon you from on high, His grace and benediction.

Your Brother in Jesus Christ,
The (late) Patriarch of Jerusalem,
NICODEMUS.

The Church Abroad

Another step has been made towards the completion of the decoration of St. Paul's cathedral by lifting into its niche on the north side, under the dome, the last of the images of the Fathers, St. Ambrose. There are eight of these statues, four Greek: St. John Chrysostom, St. Basil, St. Gregory Nazianzen, and St. Athanasius. The Latin Fathers are, St. Jerome, St. Ambrose, St. Augustine, and St. Gregory the Great. The figures are eleven feet high, and weigh about seven tons each. They are of Bere stone. They are described as graceful, and their several characters well defined, quite worthy of the artists who designed them, Messrs. W. F. Woodinghouse and Mr. C. E. Kempe.

Bishop Kennion, late of Adelaide, Australia, was lately enthroned as Bishop of Bath and Wells. The ceremony was the same which was observed at the enthronization of Bishop Ken, Feb. 6, 1684. Two processions met at the west door, that of the parochial clergy preceded by the Bishop, and that of the cathedral body with the Dean. By an error of the chapter clerk in translating the Latin Chapter Acts, in 1743, only one procession has taken place on these occasions for 150 years past. A peculiarity of the use at Wells cathedral is the singing of the *Te Deum* by the choir in procession up the church. The form of words in the oath taken by the Bishop to be "a good pastor and spouse of the Church" is also peculiar to Wells. It was noted that on this occasion, for the first time since the Restoration, the Archdeacon of Canterbury in person enthroned the Bishop. Hitherto that officer has always appointed a commissary to act as deputy.

Canada

There was a large attendance at the anniversary service of St. John's church, Preston, diocese of Huron, when the Bishop preached and administered the rite of Confirmation. He held a similar service on the evening of the same day at St. James', Hespeler. A large number of the clergy were present at the annual meeting of the representatives of the deanery of Middlesex, held in the Bishop Cronyn Hall, London. Several papers were read and discussed, and the evening session was more particularly devoted to the consideration of Sunday school work. After some discussion, a recommendation that children's services should be adopted, wherever practicable, was carried. The debt upon All Saints' chapel, London, has been cleared off, and a new church is to be built. Papers on various branches of Church work were read at the convention of clerical and lay workers for the rural deanery of Lambton, held at Petrolia lately. A beautiful memorial window has just been placed in Trinity church, Port Burwell, in memory of the late rector, by his widow. St. Mark's church, Auburn, was recently consecrated by the Bishop.

The first Mission held in St. Paul's parish, Newmarket, diocese of Toronto, was concluded on the 28th, the missioner being the Rev. C. H. Shortt. The interest manifested during the ten days' services was strong, with an increasing attendance towards the close. There was a successful Mission conducted in the church of the Good Shepherd, Stayner, lately. A ten days' Mission was begun in the church of the Ascension, on the 4th. Some fine addresses were given at the meeting of the Toronto Church of England Sunday School Association. The Bishop was in the chair, and there were about 20 of the clergy present, as well as about 400 delegates from Sunday schools in the diocese. The new St. Phillip's church, Weston, was opened by the Bishop on the 21st. The Rev. T. Cooper Robinson, six years missionary in Japan, and now on a visit to Canada, spent a fortnight in the deanery of South Simcoe recently, at the invitation of the chapter, preaching and addressing missionary meetings. A series of services has been begun in St. Paul's church, Lindsay, which are to continue through the winter.

The Archbishop of Ontario was not able to leave England, Nov. 1st, as he intended, as the gentleman at Cambridge who had been appointed to the provostship of Trinity College, Toronto, had found it necessary, for family reasons, to decline the appointment, and the Archbishop was obliged to postpone his return home, in order to assist in the choice of a suitable person. A general ordination is to be held in the cathedral, Kingston, on Dec. 21st, St. Thomas' Day. St. John's church, South March, has been completely renovated, and was re-opened Nov. 4th. The building has been greatly beautified and improved. It was built about 1840. Almost all the cost of the restoration, $1,000, has been paid. A very handsome brass plate has been put up in St. Peter's church, Brockville, in memory of the late rector. St. Mark's church, Murvale, has been rebuilt, and presents a very neat appearance. A new organ has also been donated. Two solid oak chancel chairs have been presented to St. Peter's church, Consecon, one of them was given by an old lady of 80, the proceeds of a quilt made by herself. Papers on "Lay Co-operation" and "The Ideal Layman" were read at the conference of the rural deanery of Lennox and Addington, held at Napanee, on the 30th.

By a resolution of the synod of Niagara, the offertory taken up in any parish in the diocese, on the occasion of the Bishop's visit to it, for administering the rite of Confirmation, shall be applied to the fund for providing an episcopal residence. A beautiful font of Ohio stone has just been given to St. James' church, Guelph, by a lady worker in the parish. The Sunday school children had been saving for the same purpose, and their money will now be taken to put a brass railing round the font. There was a good attendance of clergy at the annual conference for the clergy and laity for the deanery of Wellington, diocese of Niagara, held by the Bishop at Mt. Forest lately. A review of Church progress during the last ten years in the deanery showed that eight new churches had been built, at a total cost of $25,000. About $4,000 had been spent on improvements in five other parishes, and the debt on six churches had been paid off, and the buildings consecrated. The number of communicants had doubled during the ten years, during which time there had been over 2,500 Baptisms and 1,800 persons confirmed. The Bishop confirmed a class on the 30th, in Christ church, Nanticoke, this being the third time Confirmation has been administered in that church during the year. Anniversary services were held in St. James' church, Merritton, on the 28th. There was a children's service in the afternoon. Fully a third of the candidates confirmed by the Bishop at St. George's church, Georgetown, on the 21st, were adults, and had been brought up outside the Church of England. There was a good attendance of delegates at the conference of the deanery of Halton, held in St. George's church basement, on the 22nd, the Bishop in the chair.

Bishop Dunn, of Quebec, arrived home from England in the middle of November. A new window has just been placed in the cathedral, Quebec, in memory of Mrs. Jones, wife of a former warden. Her deeds of charity among the sick and poor were widely known. Two other memorial windows in the same church have lately been placed there from the studio of Castle and Son, Montreal. The Bishop held an ordination at St. Peter's church, Sherbrooke, Nov. 11th. The service was entirely choral. Mr. John Hunter, who was ordained deacon, has been appointed to a distant mission in the Magdalen Islands. The diocese of Quebec has lost one of its most devoted laymen lately, in the death of the late William Godfrey Wurtele. He was identified with the Church's work for over 59 years, the great work of his life as a Churchman, being the management, as treasurer, of the large and important trust funds of the diocese, to the care of which he devoted himself with untiring zeal, and which continued in his hands for 20 years. The results of his prudence and business ability were gratefully acknowledged at the jubilee of the Quebec Church Society in 1893. It is said of him that he was "a devout Christian and loyal Churchman, always in his place in the house of God and at the Table of the Lord."

The Archbishop of Ontario and others of the Canadian clergy were present at the special service in St. Thomas' church, Exeter, England, when the memorial tablet and window, in memory of the late Metropolitan of Canada and Bishop of Fredericton, were unveiled. Bishop Medley, previous to his being raised to the episcopate, was vicar of St. Thomas' parish from 1838 to 1845. Special services were held on All Saints' Day, in St. James' church and St. Mary's church, St. John, diocese of Fredericton, in connection with the Church of England Sunday School Association. Canon Partridge, D. D., of Halifax, has been appointed dean of the cathedral at Fredericton, and it is said that he will probably be appointed Coadjutor-Bishop on account of the ill-health of the present Bishop, Dr. Kingdon. Warm receptions were tendered the venerable Archdeacon Brigstocke, of Trinity church, and the Rev. T. M. Davenport, of the mission chapel, St. John, on their return from England, lately. The annual Choir Union service of the deanery of Chatham was held Nov. 8th, at St. Andrew's church, Newcastle. Many representatives from the various

choirs in the deanery took part in the service, which was fully choral, with processional and recessional hymns.

The Bishop of Nova Scotia visited the parish of Antigonish, Nov. 9th and 10th, holding a Confirmation service and consecrating the new church furniture, consisting of brass eagle lectern, font of massive freestone, prayer desk, and alms bason. A scheme for raising all diocesan funds by means of assessment, drawn up by the Rev. E. P. Crawford, of Halifax, was brought before the meeting of the Amherst deanery, on St. Luke's Day. The principle of the scheme was heartily approved, after a lengthy discussion. A large class was presented to the Bishop for Confirmation at St. Luke's church, Annapolis, Nov. 3rd. Three of the candidates were Romanists. The Bishop consecrated a new church at Belisle, in October. The beautiful little chapel of All Souls', attached to St. Peter's cathedral, Charlottetown, P. E. I., known as the Hodgson Memorial chapel, has received some very artistic interior decoration lately, in the shape of fresco paintings and oak panels. The little chapel is said to be already one of the most beautiful places of worship in Canada.

The Archbishop of Rupert's Land and Primate of all Canada, in a Pastoral lately issued to his diocese, makes earnest request that every effort be made towards self-support in the parishes and missions, in view of the fact that the limit of help that a young colonial diocese can expect from the great English Church societies, has been reached. Special services were held in Holy Trinity, Winnipeg, Nov. 11th, to mark the 19th anniversary of Archdeacon Fortin's incumbency of the Church. A bright and hearty children's service was held in the afternoon.

The synod of the diocese of New Westminster will have to be called together at an early date in consequence of the cablegram to the archdeacon from the Rev. W. H. Binney, Bishop elect, absolutely declining the position.

The Rt. Rev. T. A. Newnham, Bishop of Moosonee, who is in Montreal for the winter, has been taking Confirmations in some of the country parishes for Bishop Bond. He preached in his old church, St. Matthias', on the 18th, giving an interesting account of his diocese in the far north, on the shores of Hudson Bay. By the will of the late Henry Ogden Andrews, Q. C., of Montreal, a sum of about $150,000 has been left under the control of the Bishop of Montreal to be applied to charitable institutions under the Church of England. The Bishop has decided to give $50,000 of the amount to the Church Home for Women, Montreal, and with the remainder to open an institution for immigration, Boys' and Girls' Home, or other purposes. The Rev. Canon Mills has made a most generous gift to his church, Trinity, in donating his salary of $1,800, and $200 in addition each year, as long as he remains rector, towards paying off the debt of $15,000 on the church. The rector's example was followed by the people's warden, Mr. Chas. Garth, who gave $3,500 for the same purpose. The Rt. Rev. Dr. Scott, Bishop of North China, passed through Montreal lately on his return to his diocese, from England. He celebrated Holy Communion at St. John the Evangelist's church, on the morning of the 4th, and preached a most eloquent sermon on China in the evening, to a crowded church.

New York City

The church of the Transfiguration, the Rev. Dr. Houghton, rector, is to have a new organ, to be made by Hutchings, of Boston, at a cost of $7,500.

The Church Periodical Club held its tri-yearly meeting last week at the guild room of St. Bartholomew's church. Addresses were made by the Rev. Messrs. W. S. Barrows, E. Collins, and A. B. Hunter. Measures were taken looking to the increased efficiency of the society. The annual meeting will be held Jan. 30th.

At All Angels' church, the Rev. Dr. Hoffman, rector, a special service was held in the interest of colleges, on the evening of the second Sunday in Advent. A number of persons prominently interested in education were present. An address was made by the Rev. President Smith, D. D., LL. D., of Trinity College.

The dispensary connected with St. Chrysostom's chapel, and which is free to all comers, is doing this fall a large work. The physician's report shows that for the last month 226 patients were treated at the dispensary, and 20 at their own homes. To the latter 88 medical visits were made. The applicants comprise all nationalities and religious affinities.

In the parochial school work conducted jointly by St. John's and St. Luke's chapels of Trinity parish, the grammar school department has been discontinued. The upper department is now in charge of Mr. Richard J. Knowlton, and the lower in that of Miss Susan Coddington.

At St. Agnes' chapel, the Rev. Dr. Edward A. Bradley in charge, the free public library lately begun has now 1,179 books on the shelves, many of them of much value as works of reference, or as Church books. The number of readers has been increased to 200. Many periodicals are kept in the reading room. The library has been opened evenings.

The new building of St. Paul's church, the Rev. Dr. Thos. R. Harris, rector, is being pushed forward in the preliminary stages and foundations. It is hoped soon to lay the corner stone. In consequence of this work of construction, it has been found necessary to remove the location of the rectory. The transfer to a part of the ground not needed for the church itself, has been successfully made, and improvements in the rectory on its new site, have been carried out.

The November meeting of the Church Club was held on the eve of Advent, at the club house. The subject of discussion for the evening was, "The Church and Temperance." Addresses of much interest and of unusual earnestness were made by Mr. Robert Graham, secretary of the Church Temperance Society, the Rev. Dr. John P. Peters, Judges Shea and Calvin, and Messrs. Herbert B. Turner, and John P. Faure. The Club changed the date of the annual meeting from the last Wednesday in May to the last Wednesday in April. Several routine amendments to the constitution were adopted.

As already announced in the columns of THE LIVING CHURCH, the general subject for the annual course of sermons of the Church Club this coming Lent, is "The Reunion of Christendom, and the Four Propositions of the Anglican and American Episcopate." The lecturers and their separate themes will be as follows: (1) The Rt. Rev. Dr. Thomas F. Gailor, Assistant Bishop of Tennessee, on "Reunion; (2) the Rev. Prof. Body, of the General Theological Seminary, on "The Holy Scriptures;" (3) the Rev. Charles S. Olmsted, of Cooperstown, N. Y., on "The Creeds;" (4) the Ven. Archdeacon Chambre, of Lowell, Mass., on "The Sacraments;" (5) the Rev. Prof. Hall, of Chicago, on "The Episcopate."

The City Mission Society of the Church has been holding its annual missionary services. The first was held on the evening of Advent Sunday, at the church of the Ascension, Bishop Potter presiding. Addresses were made by Mr. Everett P. Wheeler, Assistant District Attorney Weeks, the Rev. Brockholst Morgan, agent of the Society; the Rev. Percy S. Grant, rector of the church, and the Ven. Archdeacon Tiffany, D. D. The latter referred especially to the spiritual responsibility resulting from the rapid growth of population in the city. The second service was held last Sunday evening, in St. Andrew's church, Harlem.

By arrangement of the Parochial Missions Society, a Quiet Hour will be held monthly hereafter, on the morning of the first Monday in the month, at the Church Missions House. Clergy of the city and others are invited. The first service of this kind was held on Monday, Dec. 3rd, by Bishop Potter. There was a considerable attendance of men, and the Bishop, habited in his cassock, made an earnest and practical address calculated to help Church workers. The series of Quiet Hours has been ably provided for; that in January will be conducted by the Bishop of Delaware; February, by the Bishop of Vermont; March, by the Bishop of Albany; April, the Assistant Bishop of Central Pennsylvania; May, the Bishop of Central New York.

The Church Choral Society will increase this season the number of its special services. The first will be held at the church of Zion and St. Timothy, in the afternoon and evening of December 19th and 20th. The Society will then render Mozart's *Requiem* Mass, Bridge's "Cradle of Christ," and Liszts' 13th Psalm—the soloists being Mrs. Mina Schelling, Miss Alice Mandelick, Mr. Mackenzie Gordon, and Dr. Carl Martin. The second services will take place at St. Bartholomew's church, the afternoon and evening of Feb. 20th and 21st, when will be rendered Shelley's "Evensong," Howland's "The Resurrection," and compositions by Arcadelt, Palestrina, and Mendelssohn. The final services will take place April 24th and 25th, when the works sung will be Bach's "God's own time is the best," a new cantata by Albert Becker, and Dvorak's Mass in D. The latter composition has already been splendidly rendered by the Society.

The summer work of the church of the Reconciliation, the Rev. Newton Perkins, in charge, was of marked success. The fresh air work was carried on at a new house on Lake Mohegan, not far from the city. The house is large and well appointed, and there are a large play house and ample grounds. An average of 41 children and adults enjoyed an outing each two weeks. In all, 600 were thus cared for during the season. The congregations of the Reconciliation, St. Ambrose and St. Clement's churches, the City Mission Society, and the Sheltering Arms Nursery furnished the children, so it was much more than a parochial charity. Mrs. Field sent for one week, at her own expense, 21 mothers and 10 babies. There were also many mothers and infants who made a visit for a single day ond night. The number of boys cared for was larger than ever before. Miss Kerr, a graduate of Bellevue Training School for nurses, has been appointed visiting nurse for poor families connected with this church and its day nursery.

The corner-stone of the new building of the church of St. Mary the Virgin was laid Saturday afternoon, Dec. 8th. The occasion was of special significance as marking the 24th anniversary of the founding of the parish by the present rector, the Rev. Thomas McKee Brown. In the unavoidable absence of Bishop Potter, the service of laying the corner-stone was performed by Bishop Grafton, of Fond du Lac, acting on his behalf. When the new church is completed it will be one of the largest and best-appointed houses of worship in the city. It will occupy five lots in W. 46th st., and will be 200 feet deep, thus abutting at the rear on W. 47th st. In addition to the church proper, there will be distinct buildings for the clergy house, rectory, and guild rooms, the entire group being fashioned after the French Gothic style in architecture. This parish has grown steadily, and numbers to-day 620 communicants. Its revenues are large. Within the 24 years since its doors were first opened, it has been able to secure funds to build a second edifice, which will cost not less than half a million dollars. The new edifice is close to the site of the old.

The Peabody Home for Aged and Indigent Women, under the presidency of the Rev. Dr. E. Walpole Warren, has presented its 19th annual report. During the year Miss Caroline Phelps Stokes, and her sister, Miss Olivia E. P. Stokes, presented two lots of land valued at $4,000, adjoining the premises now owned and occupied by the Home. The ladies Auxiliary Association appeals for the beginning of a building fund, for the erection of a new and adequate edifice on the plot of ground which now measures nearly 125 feet square, and is located on the corner of one of the main streets of a rapidly improving neighborhood of the city. The accommodations of the institution much need enlargement, as they are crowded already to their utmost capacity. Only three inmates died during the year, and the general health has been as good as age and infirmities permit. The treasurer reports total receipts, $6,135.93. The expenditure for the year was $4,590.64, an increase of $411.29 over the previous year, due in part to repairs and improvements. The yearly cost of each inmate is from $160 to $183. One of the trustees, Mr. Samuel W. Fairchild, donated to the Home all medical supplies during the year. A legacy was received from the estate of the late Richard Bell, the interest on which will amount to about $85 annually. The institution already holds securities for endowment amounting to $9,500.

Philadelphia

A fair for the benefit of the memorial fund of the church of the Atonement was held in the parlors of the Hotel Stratford on Thursday afternoon and evening. Nearly $400 was realized.

Thursday, 6th inst., was donation day at St. Timothy's Hospital. Generous quantities of groceries, flour, canned goods, muslin, cotton batting, bandages, fruit, jellies, and liberal contributions of cash were received. The Ladies' Aid, comprising 27 members, were in attendance during the day.

The vested choir of the church of the Atonement, the Rev. Dr. I. N. Stanger, rector, gave its second free choral recital on Tuesday evening, 4th inst., when the new oratorio "The Resurrection" was rendered for the first time under the direction of the composer, P. Darlington De Coster, the organist and choir-master of the parish. The choir was assisted by a full string orchestra, including the well-known harpist, Sig. Giovanno Sataro.

Friends of the Sheltering Arms were very generous to that institution on Tuesday, 27th ult., its donation day. Besides groceries, medicines, provisions, and clothing, at least $2,500 in money was received. This is the only institution in the city, where a woman with her babe, leaving any of the maternity homes can find shelter and be assisted to earn an honorable livelihood without being separated from her child.

St. Matthew's church has reason to mourn the loss of a most efficient member, in the person of Mrs. Elizabeth O. Smith, who entered into rest on the 30th ult. She was well known in the community for her benevolent work among the poor, especially as one of the directresses of the Children's Country Week association. In the charitable work of the Ward Relief associations she took an active part. The Burial Office was said by the rector, the Rev. R. W. Forsyth, assisted by the Rev. W. M. Harrison, chaplain of the Episcopal Hospital, and the interment was private at Laurel Hill.

At the church of the Saviour on Sunday evening, 2d inst., was held the 9th choir festival of that parish. The feature of the programme was the rendition, by the vested choir of men and boys, of the "*De Profundis*", composed by Dr. Edward Burnett, which was magnificently sung, under the direction of Mr. J. G. Bierch, organist and choir-master. The sermon was delivered by the rector. For the offertory "Comfort ye, my people," from Handel's "Messiah," was sung by Mr. James Gleason, tenor.

On Sunday, 2d inst., at St. Peter's church, Germantown, the 61st anniversary of the Bishop White Prayer Book society was celebrated. The Rev. Dr. J. DeW. Perry read the annual report of the secretary: 17,669 Prayer Books have been distributed through 54 dioceses, missionary jurisdictions, to the merchant service, United States navy, etc. The treasurer's report showed receipts $5,641.56, and expenditures $4,482.37. The sermon was preached by the Rev. F. Burgess. The officers of the society are: President, Bishop Whitaker; vice president, James M. Aertsen; secretary, James S. Biddle; treasurer, Wm. B. Whitney.

The decease of Mr. George Blight, a prominent Churchman, occurred on the 2d inst. He was born in Philadelphia in 1817, and was the owner of one of the finest estates in the county. In 1848, with the late Robert Ralston and others, he aided in the erection of the beautiful church of St. James the Less, of which he was a vestryman until his decease. Of late years he made his home with a relative, and became an attendant and a vestryman of St. Stephen's church, where the Burial Office was said on the 5th inst. by the rector, the Rev. Dr. S. D. McConnell, after which his mortal remains were laid to rest in Laurel Hill cemetery, near the place of his birth.

By the united efforts of the Brotherhood of St. Andrew and the Daughters of the King, of Zion church, the Rev. C. C. Walker, rector, a work has been begun among the colored people in that vicinity. A small house has been rented on Alder st., north of Berks st., and there is good prospect of future success. A mother's meeting has also been commenced. The members of the Brotherhood of St. Andrew intend to hold service on Thursday evenings. Steps are being taken in this parish to organize a Girls' Brigade. Miss Young, of the Girls' High School, has been secured as instructress in calisthenics. It is hoped this step will prove useful for the social and spiritual as well as the physical welfare of the young ladies of the parish.

A large number of Indian boys and girls welcomed the members of the Indian Rights Association in the lecture room of Holy Trinity parish building, on Thursday evening, 6th inst., it being the 12th annual meeting of the organization. The Rev. Dr. W. N. McVickar, who presided, opened the meeting with prayer and made a brief address of welcome. The first speaker introduced was Charles F. Meserve, president of Shaw University, Raleigh, N. C., who gave an account of his visit to the Navajos. He was followed by Dr. W. N. Hailman, Superintendent of Indian Schools, who criticised the present Indian schools, which had been modelled after the Eastern district public schools, and, as such, were unsuited for the Indian. He dwelt upon the need of securing for the Indian, suitable employment after graduating from the various institutes. He said each State should take care of the Indians within its borders. In the annual report, it is stated that $914.88 had been sent to Bishop Hare toward the support of a "ministering woman" among the Sioux under his direction. A fund is being raised with a view to secure the services of Dr. Mary E. Harper as a medical missionary among the Laguna Indians. Mr. C. C. Painter, the Washington agent, spoke of the work in that city, and Mr. Herbert Welsh dwelt on the principle of Civil Service reform for which the association has all along contended, and other salient points in their work during the year. The following officers were unanimously elected for the ensuing year: President, Philip C. Garrett; vice president, Dr. James E. Rhoads; treasurer, E. Y. Hartshorne; corresponding secretary, Herbert Welsh; recording secretary, Albert B. Weimer; and an executive committee of twenty.

Chicago

The church of the Redeemer, besides introducing a vested choir this fall, has also now in place a pipe organ. It is not large, but is pronounced by competent judges to be one of the best of its size ever built. It was made by the Standard Pipe Organ Co., Chicago, and cost complete, $725.

The rector of the church of the Redeemer has been seriously ill. He will go to Texas or New Mexico as soon as he is able. Mr. Dunham is fortunate to be able to leave his parish in the hands of the Rev. Mr. Davidson. He will be heartily welcomed back, in greatly improved health, we trust.

The removal of the Rev. D. C. Peabody to Alabama, having vacated the office of rural dean of the Northern Deanery, the Bishop has appointed in his place the Rev. B. F. Fleetwood, S. T. D., rector of Waterman Hall, Sycamore, who will at once assume charge.

The quarterly meeting of the Northeastern Deanery was held at St. Chrysostom's church, on Wednesday, Dec. 5th.

Diocesan News

Springfield

Geo. Franklin Seymour, S.T.D., LL.D., Bishop
Chas. Reuben Hale, D.D., LL.D., Bishop of Cairo

The 17th annual Synod was held in the church of the Redeemer, Cairo, Dec. 4th and 5th. For the first time in the history of the diocese, the Synod met elsewhere than in the see city. The meeting in Cairo was the expression of a hope that the day may come when Cairo itself will be the see city of a fourth diocese of the Province of Illinois.

On Tuesday, at 7 A. M., the Holy Communion was celebrated by the Rev. H. W. Cunningham. Matins followed at 9 o'clock. At 10 o'clock the opening service was a high celebration of the Holy Eucharist, with Bishop Seymour as celebrant. The sermon, by the Rev. J. G. Wright, from the text, St. Luke vi: 9, was an admirable plea for the due observance of the Lord's Day, and for the Apostolic and Catholic authority for the institution, as against the corruptions of the Seventh Day Adventists. Immediately after the service, the Synod organized for work. The Rev. H. W. Cunningham, of Elkhart, was re-elected secretary, and Mr. J. J. Cossett, of Lincoln, treasurer.

The greater part of the day was occupied in considering the missionary work of the diocese. In spite of financial stringency, the pledges for mission work have been paid with more than usual promptness and fulness, and the pledges for the coming year will equal, if not surpass, those of the previous year.

A message of congratulation upon the fact of the Synod meeting in Cairo, and of greeting and sympathy was despatched to Mr. H. H. Candee, who is sojourning in New Mexico on account of his health, and was unable to attend the Synod.

The reports of the treasurer and of the committee on finance showed a surprising and gratifying result of the past year's work. All salaries and expenses have been fully paid, and about $700 on arrearages, reducing the same to $900.

Tuesday evening, a missionary meeting was held, the speakers being the Bishop, the Rev. Dr. Fulton, the Rev. J. B. Harrison, and the Rev. F. W. Cornell. Mrs. H. H. Candee read a report of the excellent work accomplished by the Diocesan Branch of the Woman's Auxiliary.

On Wednesday the Bishop read his address, which was a most instructive and masterly appplication of the history of the Church to modern conditions and needs.

Routine business consumed most of Wednesday's session. On motion of the Rev. H. E. Gilchrist, the Bishop appointed a committee to consider and report upon a system of catechetical instruction based upon the Dupauloup method. The committee consists of the Rev. H. E. Gilchrist, Ven. F. A. DeRosset, and Mr. L. H. Weston, of Alton. The report of the trustees of the diocese showed a satisfactory condition of the Endowment Fund.

The Standing Committee of the previous year was re-elected. The Rev. D. W. Dresser, S. T. D., and the Ven. F. W. Taylor, D. D., are respectively president and secretary of the Standing Committee. The following elections were also made:

Deputies to General Convention: Ven. F. W. Taylor, D. D., the Rev. Drs. D. W. Dresser, J. B. Harrison, and J. M. C. Fulton; Messrs. H. H. Candee, C. E. Hay, W. J. Quinlan, and M. F. Gilbert.

The Churchmen of Cairo welcomed the members of the Synod with great hospitality. Not only did the ladies serve a bountiful luncheon each day, but on Wednesday evening the Bishop of Cairo gave a reception and banquet to Bishop and Mrs. Seymour and the members of the Synod, at the Halliday House.

The diocesan branch of the Woman's Auxiliary held two enthusiastic meetings during the Synod. Mrs. George F. Seymour was elected president, and Mrs. Candee was re-elected secretary.

At 5 P. M. Wednesday, after a hearty choral Evensong sung by an impromptu choir composed of members of the Synod, the Bishop gave the benediction, and the Synod adjourned, *sine die*.

Iowa

Wm. Stevens Perry, D.D., D. C. L., Bishop

The 42nd annual convention met at Des Moines on the 4th and 5th. The opening service was Matins and Holy Communion, at which latter the Bishop celebrated. The sermon was preached by the Rev. W. D. Benton. After luncheon, the convention was organized, and the Rev. J. McElroy elected secretary. The Bishop read his address, but little or no business was transacted at the afternoon session, and convention adjourned until 7:30 P. M. At this hour, Evensong was said, after which the missionary work of the diocese was discussed, and reports were made by the archdeacons.

On Wednesday, Holy Communion was celebrated at 7:45 A. M., and convention called to order at 9:30. The usual reports were made, and at last the central point of interest was reached. This was the report of the special committee for providing the necessary support for a co-adjutor bishop, appointed last year. The Bishop, having learned previous to convention from indivdual members of this committee that they had failed to secure the sum stipulated for by him, withdrew his consent to the appointment of such bishop. This seemed to have ended the matter. But the committee made its report, and requested to be discharged. It was decided, however, after some argument, to discuss this report as a committee of the whole, at the afternoon session. This was done, with the result that some very free criticism on the conduct of the committee was indulged in, and there was a full demonstration of the feeling of the diocese that additional episcopal supervision in some form or other is absolutely necessary in the near future. The following resolution was offered by Mr. George F. Henry, and passed unanimously:

Resolved, That the committee heretofore appointed be discharged; that the Bishop be asked to recall his withdrawal of consent to the election of an assistant bishop; and that a new committee of three clergymen and two laymen be appointed to continue the effort to raise funds for the support of an assistant bishop, or for the bishop or bishops of a new diocese or dioceses.

On resuming the chair, the Bishop obtained the ratification of this by the convention, after which he spoke as follows:

I have been asked to say on what terms I would consent to a division of the diocese. When a sufficient endowment has been made to satisfy the House of Bishops, I shall make recommendation. As to the withdrawal of my recommendation against proceeding to the election of an assistant bishop at this time, I decline to change it. When the convention assures me that it is in earnest, and has the means to sustain an assistant bishop, I shall give it further consideration.

The new committee for raising funds for the above, consists of the Rev. Messrs. W. D. Benton, J. H Lloyd, and S. N. Watson; Maj. S. Mahon, and W. R. Lacey.

The old Standing Committee was re-elected: The Rev. Messrs. S. N. Watson, J. J. Wilkins, and T. E. Green, Messrs. J. J. Richardson, Chas. A Schaeffer, and G F. Henry.

Delegates to the General Convention: The Rev. G. H. Cornell, J. J. Wilkins, T. E. Green, F. E. Judd; Messrs. T. D. Cagal, B. F. Thomas, G. F. Henry, and Major S Mahon.

There were 41 clerical and 58 lay delegates in attendance. The next convention meets at Davenport.

The Bishop visited St. James', Oskaloosa, and confirmed 15. The church has been improved by the addition of a choir-room, and the music of the services was rendered with taste and beauty. The Bishop, besides preaching and addressing the newly-confirmed, gave a talk to the Sunday school on his experiences in the Orient. The rector, the Rev. C. H. Bohn, has been signally blessed in his work at St. James'. The parish is thinking of building a stone church the coming year.

At Marshalltown, the Rev. J. DeForest, rector, presented a class of six for the laying on of hands. A class had been confirmed at this parish during the Bishop's absence, making a good record for the year. At Vail, the venerable rector, the Rev. William Wright, presented seven for Confirmation. The Bishop confirmed 12 at Grace church, Lyons, the Rev. C. W. Tyler, rector. The Bishop celebrated the Holy Communion, and also addressed the children at the Sunday school. The rectory at Lyons, enlarged during Dr. Weaver's incumbency, is now exceedingly convenient and commodious. In the evening the Bishop confirmed 12 at St. John's, Clinton, presented by the Rev. G. F. Patterson, rector. The rectory has been put in perfect order and repair, and the parish is rejoicing in the prospect of soon receiving the bequests of the late Horace Williams, Esq., long senior warden, which will provide the interest on $5,000, for the rector's support, and a like amount for the parish charities.

A new stone church at Ottumwa is being built after plans by Edward S. Hammatt, architect, of Davenport. At Garden Grove, the Rev. Allen Judd presented a class of 10 for Confirmation. A chapter of the Daughters of the King is to be established here, and services will be regularly maintained. Nov. 16th, the Bishop visited St. John's church, Glenwood, where the Rev. L. D. Brainerd presented, in the neat and pretty little church, a class of four. Nov. 18th, at the church of the Good Shepherd, East Des Moines, the rector, the Rev. Allen Judd, presented his second class for the year in his own parish, numbering seven. In the evening, at St. Paul's, the Rev. Dr. Wilkins, rector, presented a second class for the year, numbering 25. Land has lately been secured by St. Paul's for the future enlargement of the chancel, and other plans for parish development are in contemplation.

At What Cheer, 13 were confirmed, presented by the Rev. F. G. Parkinson, the missionary at this point. At the preceding visitation the Confirmation was held on a bitter winter's day in the unfinished building without windows, sheathing, or floor. Since that chilling opening, the church has been tastefully completed, and, on the receipt of a promised loan from the American Church Building Commission of $1,000, the building will be freed from the mechanic's lien, the floating debt of $400 provided for, and the parish enabled to develop and grow. Mr. Parkinson's work has been most self-denying and satisfactory. The Bishop visited Maquoketa, where the Rev. G. A. Whitney, rector, presented a class of seven for Confirmation.

The Bishop has been formally informed by the chairman of the committee appointed to provide for the support of a coadjutor-bishop, that the amount pledged for this purpose by parishes and individuals is not sufficient to meet the prescribed conditions—$3,000 *per annum* and traveling expenses.

St. Paul's, Des Moines, has contributed to the diocesan missionary work, during the past year, fully $700; the largest sum ever given, in a single 12 months, by an Iowa parish. St. Paul's has upwards of 600 communicants.

The Brotherhood of St. Andrew, at St. John's, Keokuk, has maintained services at the Holy Cross through the summer; has established a flourishing mission at Mooar, in Lee Co.; has provided for a series of special sermons at St. John's, and has rendered valuable assistance at St. Mary the Virgin, in Keokuk, and at St. Barnabas', Montrose.

Three churches await consecration—the church of the Good Shepherd, Spirit Lake; Trinity, Washington; and

Grace church, Boone. The churches at Spirit Lake and Washington are just completed. The indebtedness on the church at Boone has just been paid. The new church at Ottumwa is covered in, and will be ready for occupancy in the early spring. The new parish building at Waverly is also ready for use. An effort is being made to erect a much-needed parish building for St. Paul's, Sioux City. The new rectory at Chariton is occupied. Mapleton will probably build a church in the spring, and possibly Onawa. It is seriously purposed to build, the coming year, stone churches at Oskaloosa and Chariton.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

The 40th anniversary of the consecration to the episcopate of the Rt. Rev. Thomas March Clark, was observed at Grace Church, Providence, Dec. 6th, by a beautiful and impressive service. A goodly number of the clergy and laity of the diocese were present, besides many from other dioceses.

The service began at 10:30 a. m., when the procession entered the church, singing the hymn, "Ancient of Days." Bishop Lawrence of Massachusetts, and Bishop Neely of Maine, conducted the service. Bishop Lawrence and Bishop Potter making the addresses. In the course of his remarks, Bishop Potter said:

He relieved preaching of much of its stateliness and formality. I experienced an intense and keen delight in listening to Bishop Clark's sermons. They teach us, the clergy, to be natural direct and homely, and colloquial, without being vulgar. Bishop Clark stood as a man of thought, inculcating thought in others, and he was recognized as a force in the intellectual and literary fields. His record in the Episcopate is marked by toleration, as one having a comprehensive sympathy with others engaged in the work of saving men's souls. He was not a harsh critic of the labor of these workers. He desired no personal attention and was ever looking for personal effacement. Those who met him day by day knew him as a composite man of simplicity, dignity and kindly beneficence. May he long be sparred to the diocese and people of Rhode Island.

The Holy Communion was celebrated by Bishop Whitaker of Pennsylvania, Bishop Laurence giving the Benediction.

Bishop Clark is now 82 years of age. Educated in the Presbyterian belief, in 1835, he determined to enter the Episcopal Ministry and in 1836 was admitted to the diaconate. He successively took charge of Grace church, Boston, and St. Andrew's, Philadelphia, and then became assistant minister of Trinity church, Boston, whence he went as rector to Christ church, Hartford, Conn. He was consecrated to the bishopric of Reode Island in Grace church, Providence, Dec. 6th, 1864.

Bishop Clark has received the honorary degree of master of arts from Trinity college, Hartford; of doctor of divinity from Union college, Schenectady, and also from Brown university; and of doctor of laws from the university of Cambridge, Eng. Among other works he has published "Primary Truths of Religion," which has been reprinted in London and translated in the Chinese language for the missionary schools in Japan. He has written other books and an unknown number of addresses, lectures, sermons and review articles.

The work done by Bishop Clark has always been of an unostentatious character, there having been about it an earnestness that carried conviction with it to the great benefit of the Church. If there was anything to be done, it was accomplished without outward display. New churches were built and dedicated, but there was no great stir made over the matter. In all these long years he has fulfilled the duties of his high office most efficiently and acceptably. He has done even more for his fellow communicants and for the community at large, by showing how a pure-hearted, high-principled, broad minded man may carry on the daily work of his life to win the respect and love of all.

After the service, a social reception was given at the Trocadero; there was a large attendance. The Bishop in his address which he delivered sitting, referred to his satisfaction that the Episcopal Fund now amounted to over $100,000. The addresses of Rathbone Gardner, Esq., and of the Rev. W. R. Huntington, D. D., were especially appropriate.

The new Zabriskie memorial church of St. John the Evangelist, presented to the parish of Newport, with the land on which it stands, by Mrs. Sarah Titus Zabriskie of New York, as a memoral of the donor's mother, was consecrated on Nov. 22 by the Bishop of New York, who officiated in the absence, because of ill-health, of Bishop Clark. The deeds of the property were presented to the Bishop by Miss Ethel, the little daughter of Mrs. Zabriskie. The Rev. W. P. Tucker, archdeacon of the diocese, in behalf of Bishop Clark, read the sentence of consecration. Bishop Potter was assisted in the service by the Rev. Mr. Watkins of Boston, the Rev. W. H. Paine of Baltimore, the Rev. T. H. Cocroft, the Rev. Dr. G. G. Gilliat and the Rev. A. H. Carpenter. The sermon was preached by the Rev. G. H. Houghton, D. D., of the church of the Transfiguration, New York, from Psalm cxxxii.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

Bishop Jackson visited the church of the Advent, Birmingham, on Sunday morning, Dec. 2nd, and confirmed a class of 11—five men, four women, and two boys.

Bishop Jackson visited Sylacauga mission, Nov. 26th, and confirmed four. He preached a very impressive and instructive sermon, which has awakened an interest in the Church, and caused several to make inquiries concerning the Church. Others have expressed a desire for confirmation. The Methodist people, with the hearty consent of their pastor, gave their hour of worship for the occasion.

California

William F. Nichols, D.D., Bishop

The Rev. O. Parker, who three months ago completed five years' work in the San Joaquin Valley, has presented a report to his bishop, which is a fair sample of missionary work in the far West. His field embraces an area of 5,000 square miles; he has traveled 24,000 miles, made 5,000 visits, held 1,100 services, celebrated the Holy Communion 300 times, and added $6,000 to the church property, has baptized 101, presented for confirmation 75, married 24 couples, and buried 30 persons. Mr. Parker, on account of nervous prostration, and the need of a climatic change, has just resigned his charge, and will take tempory charge of Ventura Co. by the sea.

Los Angeles.—On Sunday morning, Nov. 11th, a special service was held at Christ church for the 7th Regiment, N. G. C., of which the Rev. Alfred S. Clark, rector of the parish, is the chaplain. Without arms or accoutrements, but in full-dress uniform, the command filled one side of the church edifice. Bugles and drums were massed about the chancel rail, and the colors, national and State, disposed on either side of the chancel arch. The sermon was from Nehemiah iv: 17; "Every one with one of his hands wrought in the work, and with the other hand held a weapon." This church is growing rapidly, and has a bright future before her.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

Geneva.—The catalogue of Hobart College has just appeared. The register shows an increase in the number of students. Announcement is made that the Sutherland prize, just established, will be awarded in three equal parts in the departments of mental philosophy, natural science, and classics.

Massachusetts

William Lawrence, S.T.D., D.D., Bishop

Roxbury.—The building of a church to accommodate the large number of Swedes who are partial to our liturgy, is contemplated in this locality. A fair in the Sunday school room of the church of the Ascension has recently been held to raise money for this object.

Special services are held during Advent on Wednesday evenings in the church of the Good Shepherd, and in St. Paul's church on Sunday evenings, where the Rev. Dr. Morgan Dix preached on Dec. 2nd.

Wellesley—St. Andrew's church was formally opened on the evening of St. Andrew's Day. The service was conducted by the rector, the Rev. W. E. Hayes, and visiting clergy. Bishop Lawrence made an address, the subject of which was the patron saint after which the church is named. The parish started at Easter, in 1891. It has received many gifts towards the furnishings and fittings. The stone used in the building was nearly all contributed by Mr. C. B. Dana and Mr. Thomas Whipple. The altar and hangings and brass cross were given by St. Mary's church, Newton Lower Falls; the brass lecturn and prayer desk by the church of the Redeemer at Chestnut Hill. Prof. E. W. Flagg gave the oak pulpit, Mrs. E. W. Flagg the altar linen. The baptismal font is the gift of the Rev. Andrew Gray, D. D. The chancel windows were given by Grace church, Newton, and the choir of that church gave the interior decorations and lighting apparatus.

Hyde Park.—The new Christ church was opened for divine service on the afternoon of Dec. 4. A large congregation gathered and a number of the clergy beside the Bishop were present. The service began by the singing of the processional hymn 517. Bishop Lawrence made an address of congratulation. The chairman of the building committee, Mr. Charles E. Rogerson, made his report, in which was a touching reference to the death of Mr. Albert G. Warden, who had worked so hard for and was looking forward with interest to the completion of the church building. At the evening service the Rev. Dr. Abbott delivered an address on Phillips Brooks as the man, the preacher, and the bishop.

Boston.—One hundred communicants have already been added to the church of the Messiah. A fair has recently been held at the Hotel Brunswick in behalf of the parish.

The church of the Advent begun the observance of the 50th anniversary of its existence as a parish on Dec. 1, by frequent celebrations of the Holy Communion. It will be remembered that the debt of $12,000 on the church was cancelled last Easter, and the consecration service was therefore made a part of this anniversary celebration. Bishops Lawrence, Grafton and Neeley were present, together with a large representation of the clergy. The procession to the sanctuary, of the bishops, clergy, acolytes, wardens and vestry, choristers and sexton, made an impressive sight. Psalm xxiv. was read. Bishop Lawrence received the articles of donation from Mr. Robert Codman, the senior warden of the parish. The regular service followed, the sermon being preached by the Rt. Rev. C. C. Grafton, D.D. The service recalls to mind the first effort made by this parish, when it had a hall on Causeway street, then it was removed to Green street and afterwards to Bowdoin street, and during the rectorship of Bishop Grafton it came in possession of its present site. It has grown from a small beginning, and its influence is felt to-day far and wide in New England. The Rev. W. B. Frisby, the rector, is universally esteemed. At the service on Advent Sunday the Rev. Morgan Dix, D.D., preached. The celebration of the Eucharist was according to the old Sarum ritual, the first time it has been used in its entirety in this country.

Quincy

Alexander Burgess, S.T.D., LL.D., Bishop

On Nov. 28 an office of Benediction of the restored rectory of Trinity church, Rock Island, was said by Canon Rodgers, of Davenport, Iowa, after which the rector and vestry, with their wives, received the members of the parish and their friends. The rectory has been almost rebuilt at a cost of about $2,300, and greatly improved.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

Brooklyn.—On Monday evening, Nov. 19th, the Coan Memorial Library of Grace parish, of which we spoke in our issue of Nov. 17th, was opened with a reception which was attended by nearly 200 members of the parish. The rector, the Rev. Wm. G. Ivie, in his usual cordial manner, welcomed all present. Mr. John Briggs, choirmaster, who is treasurer and chairman of the Entertainment Committee of the Guild, had arranged an interesting programme of vocal and instrumental music and recitations, which was heartily enjoyed. Refreshments followed and the remainder of the evening was spent in social intercourse. A goodly number of books were withdrawn and the Guild has every reason to feel that the library will prove a blessing and a success. The library and reading-room will be open every Monday evening when books may be returned and withdrawn. The next reception will take place on Monday evening, Dec. 17th.

The parlors of St. Matthias' Sanitarium were filled Nov. 22nd by interested friends who had gathered to hear the annual reports. This Church institution was established five years ago by the gifts and efforts of Miss T. M. Kearney, to care for persons suffering from chronic and incurable ailments other than consumption. The receipts for the year have been $8,066.41, and the disbursements $8,031.76. The patients have numbered 46 during the year, 9 males and 37 females, of whom 6 have recovered and 4 have improved. The present number under treatment is 15.

St. Ann's church, the Ven. R. F. Alsop, D. D., rector, is hoping to have a parish house, the need of which is greatly felt. A few years ago a change was made in the chapel by which several rooms were added to the available space, but these have been fully occupied by the expanding work. There is need of a gymnasium and a drill room, and suitable rooms for the meeting of the young men's and boys' clubs. The character of the community about St. Ann's has changed, and the population, which has become dense, is largely quartered in boarding and apartment houses. A church in such a locality must have, in order to be successful, the varied appliances which will attract and hold all classes, and lead them to find the parish church the centre of their social life.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The Rev. J. Holwell Geare, formerly of Granville, N. Y., has taken charge of Trinity church, Washington. Mr. Geare was for some years vicar of an important church in St. John's, New Brunswick, Can., where he purchased for himself a good degree as a faithful and efficient worker, and will be found a valuable addition to the clergy of the diocese.

The monthly meeting of the Guild of St. Barnabas for Nurses, was held Nov. 22nd, in the rooms of the Bishop's Mission on Fifth ave., Pittsburgh, which are intended by him to be used for such purposes, as well as for the mission services. Steps were taken towards organizing a Sick Benefit Association in Pittsburgh.

A series of "People's Services" is being held in Emmanuel church, Allegheny City, on the Sunday nights in Advent. The effort is to draw into simple evangelistic services some of the multitudes who are not reached by the ordinary parochial agencies. The Brotherhood of St. Andrew is to distribute notices and invite people in, and members o

it are to join with the Rev. Wyllys Rede in making addresses on the "Four Last Things."

The Brotherhood mission on Wylie ave., Pittsburgh, enjoyed the ministrations of the Rev. J. D. Herron, of New Castle, during the week beginning Nov. 18th. Services were held every evening, at which Mr. Herron preached powerfully and persuasively the great lessons in the life of our Lord from "the coming of the King," through his battles against Satan, sin, and death, down to "the victory." A large hall was rented for the occasion, and good numbers were in attendance. Much good is expected from those special services.

The Woman's Auxiliary held its annual meeting in St. Peter's church, Pittsburgh, on Tuesday, Nov. 27th. The Holy Communion was celebrated by the Bishop of the diocese, with a sermon by Bishop Wells, of Spokane. Lunch, eon was served in the parish rooms. After a business meeting interesting addresses were made by Miss Julia C. Emery, the Rev. Yung Kiung Yen, and Miss Sybil Carter. At night, the Bishop presiding, addresses were made by Bishop Wells, the Rev. Yung Kiung Yen, and others.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

The Kanawha Convocation met in St. John's Church, Charleston, Nov. 13-14, Bishop Peterkin presiding. The Rev. Dr. Roller was re-elected dean, and the Rev. John S. Gibson, secretary and treasurer. After the usual routine business, the subject of the division of the diocese came up, and the following resolution was passed: "That it is inexpedient at this time to press the canvass of the parishes and missions of this convocation for raising the $15,000 needed to make it possible to set off a new diocese." The Kanawha Convocation, which it is proposed to erect into a new diocese, contains about 11,300 square miles, or a territory nearly as large as Maryland, Delaware, Rhode Island, and Connecticut. The number of communicants is about the same as the entire State of West Virginia had when it was organized into a diocese. It gives four times as much to diocesan missions, and one and a half times as much in total contributions as the whole of West Virginia gave in 1877. It is proposed to raise an endowment of $30,000, of which the new diocese must raise $15,000, the old diocese will contribute $10,000, and a generous offer of $5,000 has been made.

The Valley Convocation met in Zion church, Charlestown, Nov. 6th, the Rev. N. P. Dame preaching the opening sermon. The subjects discussed were "The best methods of work in country parishes," "The work offered to laymen at the present day in the Church," and "The relation of women to Church work." On the evening of Nov. 9th, Major Robert Stiles, of Richmond, made an address before the St Andrew's Brotherhood.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D. Bishop

The regular fall meeting of the Petersburg Convocation was held at the church of the Good Shepherd, Gunns Hill, Dinwiddie Co., commencing Nov. 6th. There were present seven clerical and nine lay members. The Rev. E. L. Goodwin was elected president, Mr. T. F. Rives, treasurer, and the Rev. W. A. R. Goodwin, secretary. The Rev. J. J. Clopton preached the convocation sermon. The Rev. Thomas Spencer read an essay on "The principle of continuity between the Jewish and Christian Churches." Addresses were made by Mr. H. Nolteniu on the history and object of the Brotherhood of St. Andrew; by Mr. R. O. Egerton on "The Rule of Prayer," and by Dr. D. M. Brown, on "The Rule of Service." The Rev. E. L. Goodwin preached the closing sermon.

Nov. 25th, Bishop Randolph confirmed a class of 23 persons at St. George's parish, Accomac.

On St. Andrew's Day there were early celebrations of the Holy Communion in several of the churches of Norfolk, and at 8 o'clock in the evening at St. Luke's church, a service for all the Brotherhood men of Norfolk, Portsmouth, and Berkeley. Addresses were made by the Rev. Messrs. Funsten and Smith.

At a meeting of the vestry of St. Paul's church, Lynchburg, Nov. 20th, it was decided to issue bonds amounting to $20,000, in order to complete the beautiful new stone church which is in course of erection.

New York

Henry C. Potter, D.D., LL.D., Bishop

YONKERS.—Extensive improvements are making in St. Paul's church, and services are temporarily held elsewhere.

HIGHLAND FALLS.—The rector, the Ven. Archdeacon Thomas, D. D., presented 22 persons for Confirmation at the recent visitation of the Bishop at the church of the Holy Innocents.

TARRYTOWN.—St. Mark's church, which has been undergoing decoration for some time past, and has been closed and in the hands of workmen, was opened for services Sunday, Nov. 25th. On that occasion the Rev. Edwin B. Rice, the rector, returned to his duties after a prolonged tour in California and the West. The interior of the church presents a very beautiful appearance.

Easton

Wm. Forbes Adams, D. C. L. Bishop

The Rev. C. E. Denroche, rector of St. Paul's and I. U. parishes in Kent Co., was married to Miss Sarah Ann Ringgold at St. Paul's church Nov. 14th, the Rev. S. C. Roberts officiating. After the ceremony the bride and groom went to the rectory at Fairlee where a reception was given them by the congregation.

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—A bazar to raise funds for the proposed Maryland Hospital and Home for Consumptives was successfully opened Nov. 26th at Music Hall. The Rev. Arthur C. Powell made the opening prayer. A letter was read from Bishop Paret commending the charity and regretting his inability to be present.

Nov. 23rd was a memorable occasion for Trinity church congregation, the Rev. Julius E. Grammer, D. D., rector. The semi-centennial of the laying of the corner-stone of the church on Nov. 23, 1844, was commemorated by the assembling in the rejuvenated building, of the convocation of Baltimore, presided over by Bishop Paret. The Rev. George A. Leakin, rector of Trinity when the corner-stone was laid, read a historical sketch of the church. The Rev. E. A. Colburn, secretary of the convocation, gave an interesting account of his early relations to old Trinity church on Trinity st. Bishop Paret congratulated Dr. Leakin on his record and also extended congratulations to the new rector, the Rev. Julius E. Grammer. At the morning session of the convocation there was a discussion of the question, "Is it possible that there should be co-operation among our churches in Baltimore in some one strong missionary work in the city?" A paper on the question prepared by the Rev. Carroll E. Harding was read. The Bishop and the Rev. Charles C. Griffith indorsed Mr. Harding's ideas. In the afternoon the Rev. Henry T. Sharp read a paper on "What to do for the Church in the new towns springing up in the suburbs of Baltimore and on the railway lines." The Rev. Messrs. Wilbur F. Watkins, jr., and Wm. R. Webb spoke on the same subject. The evening session was devoted to a sermon on "The logic of Christian Missions" by the Rev. Alexander Mackay Smith. Bishop Penick was present.

The Rev. Henry T. Sharp and Miss Gertrude Stansbury were married Monday, Nov. 26th, at the residence of the bride's brother, D. R. Stansbury, at Alexandria, Va. The Rev. and Mrs. Sharp gave a reception to their friends, Nov. 28th at their home in Baltimore.

The 40th annual meeting of the managers of the Home of the Friendless was held Nov. 26th. Mrs. J. E. Atkinson presided and Mrs. Andrew G. Waters acted as secretary. Mrs. John S. Berry, treasurer, read a report which stated that the institution was financially successful. There are at present in the home 166 children. The following officers were re-elected: Mrs. James E. Atkinson, president; Mrs. John S. Berry, treasurer; Mrs. L. Clinton Morgan, corresponding secretary.

A tea and sale were held on Tuesday, Nov. 27th, at St. Paul's House for the benefit of the Bishop's Guild. In the afternoon Miss Paret took the visitors to inspect the episcopal residence and the Whittingham Library. The officers of the Guild are: President, Miss Paret; secretary, Miss Bailey; treasurer, Miss Lay. The Bishop's Guild aids the Bishop in keeping open "silent" churches in the diocese. The Central Society numbers 95 members and the branches in the parishes have 247 members. Last year $680 was paid the Bishop for the silent church fund out of the sales and entertainments given by the Guild.

On Sunday, Dec. 2, the Rev. J. S. B. Hodges, S. T. D., began the 25th year of his rectorship of old St. Paul's Church. After the service a number of the members of the congregation congratulated Dr. Hodges. There was no special celebration of the day.

The Rev. Frederick W. Clampett, rector of St. Peter's Church, received a cablegram Dec. 4th, announcing the death of his father, Mr. Robert Clampett, in Southport, Lancashire, England.

The Free church at St. Barnabas was consecrated Sunday, Dec. 2nd, by Bishop Paret, in memory of the Rev. Augustus Peter Stryker, a former rector of the church. The Rev. Arthur C. Powell preached the sermon and the Rev. Messrs. Thos. Atkinson, the rector, and William Grey assisted in the services. A choir of mixed voices rendered the special music. A memorial tablet to the Rev. Augustus P. Stryker is set in the front wall at the left of the entrance. St. Barnabas' church was organized in 1854 as a mission of Grace church under the rectorship of the Rev. Arthur Cleveland Coxe, now Bishop of Western New York. The chapel in which the members worshipped was burned on Nov. 26, 1859. The church was built on the same site, and in 1872 was extended to its present proportions. On Wednesday night, March 29, 1893, the church was again destroyed by fire, only the walls being left standing. The Church has been restored at a cost of $80,000. A clerestory has been added and also a new slate roof, the original walls being retained and carried up at each end for the additional height of roof. The Rev. Edmund B. Tuttle was the first rector in charge and was followed by Dr. Stryker, whose death occured Christmas Day, 1891. The Rev. Joseph Fletcher took charge on April 27, 1892, and was followed last January by the Rev. Thomas Atkinson, the present rector.

EMMORTON.—Bishop Paret recently visited Harford Co. churches and confirmed 10 persons at St. Marys' Emmorton, 5 at Holy Trinity, Churchville, 9 at Grace Memorial, Darlington, 1 at Ascension, Scarborough, and 3 at Holy Cross, The Rocks.

REISTERSTOWN.—A free reading-room in Reisterstown has been opened under the auspices of All Saints' church.

The Rev. William Painter, being unable to continue in charge at the Hannah More Academy, has resigned. The Rev. Joseph Fletcher, rector of All Saints' Church, has charge of the Academy until Bishop Paret appoints a permanent principal.

CATONSVILLE.—A special meeting of the Bishop's Guild of St. Timothy's church was held Thursday, Nov. 22nd. Bishop Paret delivered an address in which he dwelt at length on the good work done by the Guild. The Rev. Ernest Smith and the Rev. W. H. H. Powers also made short addresses. After the services a tea was given in the parish hall adjoining the church. At a recent fair by the guild of St. Timothy's $137 25 was realized, which was given to the Bishop to be used for charitable purposes. The Guild has been organized only six months. The Rev. Percy F. Hall is rector of St. Timothy's.

ANNAPOLIS.—The convocation of Annapolis met in St. Anne's Church, the Rev. W. S. Southgate, D. D., rector, Nov. 27th. There was a large attendance of clergy and laity. Bishop Paret presided. The Rev. Dr. Curtis preached. Archdeacon T. C. Gambrall reported that chapels are in contemplation in Scrabbletown and Fairfield, in Anne Arundel Co. and in Alberton and Savage Factory, in Howard Co. The Rev. R. H. Murphy introduced the subject, "How to provide training for children in country parishes." It was discussed by Bishop Paret, the Rev. Messrs. Moran, Gambrall, Gardner, and others. The opportunities for carrying on mission work in the several fields and Sunday school work were also discussed. At night the Rev. George C. Currie made an address on "Present success of missions," and the Rev. W. H. H. Powers on "Obligation of diocese and mission." The service was closed with a sermon by Bishop Paret.

South Carolina

Ellison Capers, D.D., Bishop

CHARLESTON.—On Advent Sunday the Rev. Thomas Baker, formerly of West Point, Va., assumed the duties of assistant rector in St. Michael's parish, the Rev. J. Drayton Grimke, rector. In addition to the regular celebration of the Holy Communion on the first Sunday of each month, which has been the custom of the parish for nearly two centuries, there is an early Celebration on the third Sunday, and every saint's day. The services are largely attended. On St. Andrew's Day the various chapters of the Brotherhood of St. Andrew, in the city, were present in a body, and received Communion together. The rector was celebrant, and was assisted by the Rev. Dr. Porter, of the church of the Holy Communion. On the Sunday evenings in Advent the rector is delivering a series of deeply impressive sermons on the "Four Last Things."

Nov. 10th, in Emmanuel church, Chatham, Bishop Randolph confirmed eight candidates.

Connecticut

John Williams, D. D., LL.D., Bishop

HARTFORD.—In addition to the legacy of $25,000, mentioned in our issue of Dec. 1st, Trinity College is made one of Mr. Keney's residuary legatees. The annual catalogue has just been published. In the introductory note it is seen that the college has become residuary legatee of the estate of the late George A. Jarvis, of Brooklyn, N. Y. The amount thus provided will probably be about $50,000. By the death of Mrs. W. H. Waterman, $5.000 has been added to the scholarship fund. Numerous gifts have been obtained. Of special importance is a prize of $50, offered by the Rev. G. W. Douglass, class of '71, on the subject, "Why are grants of public money to sectarian institutions, whether eleemosynary or educational, inimical to the theory of our national Constitution?"

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

The Standing Committee of the diocese has elected Mr. James S. Biddle to fill the vacancy in that body caused by the death of Mr. Richard C. McMurtrie.

WEST CHESTER.—The church of the Holy Trinity, the Rev. G. Heathcote Hills, rector, has decided to apppopriate its Thanksgiving Day offerings to the fund for the endow-

ment of a bed in the Chester county hospital, in memory of the Rev. W. Newton, D. D., a former rector of that parish.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

ST. PAUL.—A meeting of the Brotherhood of St. Andrew was held at St. John's church to hear addresses from Bishop Gilbert and the Rev. C. H. Remington, delegates to the late convention. The Bishop gave a brilliant account of the doings of the convention. He urged the Brotherhood men to make special efforts to interest the working classes in the affairs of the Church, and condemned the exclusiveness that prevailed in the churches. Henry Lloyd, member of the Federation of Labor Union, Boston, spoke on the labor problem. Mr. Remington spoke on the impressions of the convention. All the addresses were received with great enthusiasm. Several chapters from Minneapolis were present. The St. John's church chapter entertained the visiting chapters and guests afterward.

Work was begun several weeks ago upon the memorial pro-cathedral church, St. Clement. It is expected the building will be completed early next spring. In addition to the particulars which appeared in THE LIVING CHURCH some time ago, we learn the following: The spire is to be of stone, if not too expensive; the roof will be of Spanish tiles, and the walls of bluff limestone. The completed project includes a guild house and choir vestry, connected with the main building by a cloister of a half dozen traceried arches, enclosing part of the church yard. The belfry will accommodate eight tubular bells. The interior, like the exterior, will be of English early Gothic architecture; the roof, open-timbered work. The altar is to be inlaid with porphyry and malachite. The altar window will contain a copy of the altar painting now in St. Clement's church, New York, painted by the elder Weir. The above, together with a handsome baptismal font, is the gift of Mrs. Eaton. The windows of the church will be of rich and fine colors; the chancel and sanctuary floored with encaustic tiles; the chancel and altar steps, seven in number, are to be of white Italian marble. The chancel will be divided from the nave by three arches, the central and larger one being the chancel arch proper, and the lesser ones on each side leading into the organ room and baptistery. These arches are supported by columns of dressed Bedford limestone.

By a slight alteration of the chancel at St. Peter's church, extra sittings have been made for about 50 people. The chancel has been raised, and the altar by several steps, thereby improving the singing, and giving the altar a more dignified appearance. The rector of St. Peter's, the Rev. Stuart B. Purves, tendered his resignation, to take effect the second Sunday in Advent. He succeeds the Rev. A. J. Graham as rector of Holy Trinity church, Minneapolis. The resignation was received by the vestry and congregation with feelings of deep regret. During his short rectorship, Mr. Purves has accomplished a great deal, and leaves the parish in a flourishing condition. A successor has not yet been selected. The vestry are inclined to place the appointment in the hands of the Bishop, and allow him to exercise his episcopal prerogative.

Southern Ohio

Boyd Vincent, D.D., Bishop

Thursday, Nov. 22, was the annual Donation Day of the Children's Hospital in Cincinnati. After a short opening service at 11 a. m. conducted by the Rev. John H. Ely, Archdeacon Edwards, and the Rev. Peter Tinsley, D. D., the reports of the different organizations in connection were read and made a most gratifying showing. Never has the hospital been so prosperous as at present. During the whole year patients have been waiting their turn for admission. During the year twice as many children have been taken care of as formerly, yet the running expenses have not increased, which reflects very great credit on the board of lady managers. Just before Donation Day an old debt of $2,500 left over from a former management was cleared off. The collection on Donation Day amounted to $950. The support of three additional beds was pledged by T. J. Emery, Gen. Asa Bushnell, and Miss Mary L. Pendleton. The Hospital is out of debt, and has now an endowment fund of $58,216.05, with 14 beds endowed in perpetuity. During the past year 177 children were treated, 141 admitted, 133 discharged, 103 cured, 30 improved. There were 3 baptisms and 5 deaths. The income was $9,776.76, and expenses $9,678 84

The choir festival of the surpliced choir of Christ Church, Cincinnati, was held on the evening of Thanksgiving Day. The programme consisted of selections from the oratorio of "Elijah." The 30 voices, 10 instrumants, and the organ gave a surprising volume of sound. The chorus was very fine, as were also the solo parts. Every member of the choir is a thoroughly trained musician, and in possession of a fine voice. Prof. Yorkley, the organist, added very much to the success of the oratorio by his skillful playing of the organ.

What the Parish Really Needed

A STORY OF CHURCH LIFE TO-DAY

From the American Church S. S. Magazine

The parish certainly needed something, and something very definite. What was it?

"I know what it is," said Miss Sophronisba Blessington Jones, "we need more spiritual life, and plenty of it, and we *must have it*, indeed we must. Let us have three Quiet Days, a Mission, and a retreat, and we will be getting upon the right track." So the missioner came, and there were services for every hour in the day, and after three *quiet* days the women folk were pretty tired, and their husbands were glad this thing was "done," and two or three doubted whether this was really what was needed after all.

Mrs. Hiram Huntington Brown, on the other hand, was sure that what the parish needed was more careful and elaborate care on the part of the women of the parish, in the surpliced choir. "How can we worship God in the beauty of holiness," asked Mrs. Hiram Huntington Brown, "while the cassocks are ripped in the back and frayed on the edges in front? Oh! if the rector would only organize a 'Consolidated Choir Chorus Guild of Co-operative Churchmen!' but dear me! the rector—well, I wish I were rector for *one* year, wouldn't things hum?" asked Mrs. Hiram Huntington Brown, and this far-off question mark exploded in mid-air like a far-off rocket when it breaks into serpents and fiery balls on the evening of July 4th.

Mr. John Keble Kelly, a vestryman of great importance in the parish, felt sure that what was wanted was more suppers for the choir men and boys, more picnics, pool, billiards, and all that sort of thing. The way they managed this sort of thing in St. Pancras' parish, Chicago, was about right. There they had an oyster supper every Saturday night after the choir rehearsal, and they had an awfully jolly time, and this old straight-laced idea of the Church must give way to progressive views and modern ideas. "Young men must be amused, you know," said Mr. John Keble Kelly, "and what is the Church for if it is not to please and entertain young people?"

Mrs. Potiphar Potts felt sure that the parish was not prospering because it did not have a quarterly Kirmess and Fair. "Young people love dancing," said Mrs. Potts, "and the devil ought not to have all the good music. But dear me! what are we to do? The rector seems to think we ought to make sacrifices and live a sort of impossible Christian life. Oh! if we only had an 'all-round' man, like the Rev. Walter Wiseman, of St. Demas' church, Milwaukee. He is *such* a musical Churchman, and intones like an angel."

"The trouble is with our rector," remarked Mrs. De Jeune Jennings to Miss Ophelia Fulcrum; "if he would only *visit* more, and if he would go and see people when they are sick without waiting to be told, you know, and if he would always be on the spot and never be out of town, the parish would be in a much healthier condition. I am sure that if the angel Gabriel would come down from heaven and write on the blackboard in the Sunday school what the parish needed, he would say that it needed a different kind of rector." As Mrs. De Jeune Jennings made this remark to Miss Ophelia Fulcrum, she failed to observe that the Rev. Porous Plod, the rector, passed out of the guild room.

Now whether it was the rector himself, or whether it was really the angel Gabriel who took the hint, we shall never know. But on the next Sunday morning the following inscription was found in heavy chalk lines upon the blackboard in the Sunday school:

"What this parish really needs is simply a little more real religion. 'Pure religion and undefiled before God and the Father,' we are told, 'is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."

"THE ANGEL GABRIEL."

Pseudo-Science and the Communion Cup

New York Medical Journal, Sept. 8th.

If we return to the subject of the alleged danger of the spread of disease through the medium of the Communion cup, it is not because we have the slightest idea that any considerable proportion of the medical profession will be induced by the agitation now going on to conclude that there is any such real danger, but because if the agitators continue to have their say without opposition, it is to be feared that the public will speedily come to look upon professed sanitarians as ridiculous. We have no desire that they should so figure before the community. The fundamental error made by those who urge the danger of the Communion cup seems to us to be that they lay before the public as the real issue, the abstract question of the possibility or impossibility of morbific material lodged on the cup being able to exert the same infective power that it would show if deposited elsewhere, and they throw the burden of proof upon their opponents, whom they are inclined to charge with resting their opposition on some such ground as that of providential interference. Now, this is not the question at all. The question is whether the use of the cup as it always is used in the Communion, has ever been known to spread infectious disease, or whether the cry that it involves any such danger rests upon any firmer ground than that of a strained theory.

It is well to bring experience to bear upon the settlement of questions of this sort, and even negative experience, provided it is of a certain extent, ought to settle the matter. Such a negative experience is well expressed in a letter from a clergyman of the Protestant Episcopal Church, published in a recent issue of *The Sun*. The clergyman in question says: "The danger of a common chalice cup in the administration of the Holy Communion is certainly exaggerated, if indeed, there be any danger at all. Thirty thousand clergymen of the Anglican Church consume what remains of the wine, after the other communicants have partaken, once every month at least, and the majority of them every Sunday; and I never heard of a case of infectious or other disease communicated in that way. I have done it myself for thirty years without a thought of danger or any evil results following. A more healthy body of men than the clergy does not exist, as every life insurance company will testify. The scare about a common chalice is needless. The theory of danger is exploded by the facts in the case."

When the promoters of this agitation can satisfy us that in a single instance disease has been communicated by the use of a common cup in the Communion, we shall be willing to modify our judgment; in the meantime, we see no end to be gained with their clamor except to bring them into notoriety, and we repeat, what in substance we have said before, that the community may rest assured that the medical profession does not regard the use of the Communion cup as dangerous so long as the Academy of Medicine continues to make use of its loving cup.

A CORRESPONDENT of *The Public Ledger*, Philadelphia, referring to the agitation about "individual Communion cups," says:

Why there should be an agitation on a rite of the Church, and not against public fountains, railroad depots, hotels, and all places where a common glass or tin cup is used, does not appear. Why street cars in contact with infected clothing are not given up, why the public highways, presumably covered with the tubercles of generations, why handshaking, kissing, touching, are not all first attacked before the Communion cup, shows a particular exhibition of tender conscientiousness for the health that certainly was not exhibited by the Apostles or their Master, but certainly worthy of a high-class Hindu.

In the opinions about microbes spread by some members of the medical profession, it seems that matters are getting a little too small, really invisible. In fact, the fears of our forefathers about devils, spirits, evil eyes, witches, etc., are nothing to the formidable array of bacteria, whose presence is made as ubiquitous as the evil one, and whose wasting shadows are as appalling as Death on the Pale Horse. It is easy to bring people into great fear where no fear is, and it is to be hoped that common-sense will call the attention of fearful people to the real danger of the streets, the stationary washstands connected with sewers, contagion from leaning on dirty counters in shops, the horrible wrapping paper in which groceries and meats are wrapped, dollar bills and silver or nickel coins, rather than to anything attending that sacred ceremony, where the people, and the best of them, too, come in their clean clothes, with clean hands and pure hearts, to a clean feast. The servants who cut our bread holding it in their hands, are not regarded as a source of danger, and if they were, we cannot help ourselves. It is to be hoped that such senseless fears of contagion will find another subject, because it can be demonstrated as a fact that those who use individual cups every day of their lives encounter dangers so much greater in comparison that one's hair must stand upon end as we review the mysterious array of those conquerors of human flesh, contagious bacteria.

ROBT. L. STEVENS.

The Living Church

Chicago, December 15, 1894

Rev. C. W. Leffingwell, Editor and Proprietor

Subscription price, in advance, $2.00 a year. Subscribers sending $3.00 may extend their own subscription one year and pay for one new one.

The Church Standard of Dec. 8th refers to the criticism recently made by the Rev. Hall Harrison, D. D., of the publication by THE LIVING CHURCH of the draft of the Revised Constitution. This matter has been sufficiently explained, and Dr. Harrison has withdrawn his adverse strictures. We wish here to express our grateful acknowledgments to the editor of *The Church Standard* for his very kindly and appreciative reference to THE LIVING CHURCH and its editor. It is most gratifying to feel that, whatever differences of opinion or even conviction may exist, and may sometimes be perforce expressed, it is possible to maintain relations of courtesy, generosity, and mutual appreciation. Thus should it always be among the conductors of the Church press. In one point only we cannot accept the explanation which the editor kindly suggests, namely, that the article on the Constitution was published through an oversight while the editor's attention was occupied with other necessary affairs. In this instance, at least, the oversight, if it be such, did not originate with the editor or in the office of THE LIVING CHURCH.

WE TAKE pleasure in publishing in another column, the letter of Dr. George Hodges, Dean of the Episcopal Theological Seminary of Cambridge. It is a manly acknowledgment of mistaken action, and will do something towards reassuring those who like ourselves have felt serious misgivings regarding the state of things in Massachusetts. It is, at any rate, some satisfaction to feel that certain things upon which we have commented may not be evidence of a real divergence from the faith of the Church, but simply instances of "writing unadvisedly with the pen." We may venture to hope that the occurrences of the last few months will convince those who control the course of instruction in the Cambridge School, that it is a principal part of their mission to fortify the young men under their charge against the seductive influences of an atmosphere saturated with rationalism, unitarianism, pantheism, and agnosticism. We have a right to hope that the presence of these foes to supernatural religion will tend to raise up as a fruit of that seminary an able school of Christian apologists, for which the Church will have the highest reason to be thankful. It is thus that good has come out of evil in all ages of the Church. It is a deep disappointment when, under such circumstances, the guardians of the Faith remain indifferent or allow themselves to have the appearance of making terms with the enemy, of accommodating the Faith of the Gospel to the demands of an unbelieving age.

Rome and the East

Within the last few months accounts have appeared in the secular papers, of a conference at Rome, under the presidency of the Pope, which had in view a union between the "Eastern Churches" and the See of Rome. These announcements have been so worded as to convey the impression that representatives of the Orthodox Churches of the East were present at the conference, and that steps were really being taken, with some success, toward a reconciliation of the Churches which own the sway of the Orthodox Patriarch of Constantinople, with the Roman Church of the West; that, in fact, we might be destined to witness, in this generation, a new Council of Florence, with more solid and permanent results.

In reality, we believe, there is no foundation for this impression. That conference, so far as we can discover, included no members of the "Holy Orthodox Church." Its eastern element was composed of delegates from the bodies known as the "Uniate Churches." We had occasion to describe these bodies some months ago. They are schismatical communities, partly broken off from the Holy Eastern Church, partly from the heretical churches, like the Nestorians and Monophysites, which have been out of communion with the Church since the Council of Chalcedon. These people have been admitted to communion with Rome on very easy terms. Hardly anything has been positively required of them except that they should acknowledge the Papal supremacy. The ecclesiastics are allowed to marry and to wear beards. The Latin Mass is not imposed upon them, or even a translation of it, but they continue to use their own vernacular or ancestral liturgies, in Greek, Slavonic, Syriac, Armenian or Coptic. They retain the peculiar vestments of the East, or of the distinct communities to which they belong. In some instances the omission of the *Filioque* ("and from the Son") in the Creed was explicitly permitted. Withal, it does not appear that union with the Papacy has produced any approach to unity among themselves. If two sects in the same community have submitted to the Roman See they still remain aloof from each other, and in defiance of Catholic rules and precedents, insist upon having separate bishops. Formerly, in Illyria, the Uniates would have their clergy ordained after the Greek rite, but this point the popes would never yield. It became, therefore, the custom to make application to the prelates of the Eastern Church; the priest was ordained by them; was then made to renounce "schism," and so instituted to the pastoral office!

The Roman Church has allowed all these varieties, and has overlooked or condoned all sorts of inconsistencies and even anomalies, in the hope of attracting the Orthodox Christians of the East and breaking up the ancient Church; while in the West she has pursued the steady policy of an iron uniformity, and has generally insisted that any departure from it is schismatical if not heretical. Thus she has succeeded in extinguishing the ancient liberties of the Church of France and denies the Catholicity of the English Church. She questions the validity of Anglican Orders on grounds which are not allowed to stand in the way of the acceptance of the wholesale ordinations of the Abyssinians.

But the glaring inconsistency of such a policy must meet with its Nemesis. In these days when all parts of the world are being brought together, by the modern methods of rapid communication, it could not remain unknown that what was made necessary to salvation in the West was not required in the East. Emigration has brought Christians of Eastern Europe and of Asia to dwelling-places side by side in new lands. Germans, Italians, and Irish look with astonishment upon their neighbors, genuine Paptists like themselves, but ministered to by bearded priests with wives and children, and saying Mass in strange tongues with unknown vestments and ceremonies. Many things which they have always associated with Protestantism they find in practice among these brother Catholics, under the sanction of the Holy See. They are likely to inquire why that is condemned among the English which is allowed among Slavs and Syrians and Armenians. Cases have already arisen in this country calculated to cause the authorities great perplexity and to create a fear of new restlessness on the part of their flocks as time goes on. Even in Rome the wide divergence between the Easterns, clinging tenaciously and proudly to their local usages, and the ecclesiastics of the Latin rite, is said often to cause much friction and disturbance.

The situation is an embarrassing one for the Vatican. It becomes increasingly difficult to maintain the old *non possumus* attitude in the West while such wide liberty is allowed in the East, especially when West and East come to dwell together in America. The indications are that the conference at Rome was chiefly concerned with the problems which have arisen in this way. It is certainly most in harmony with the Roman spirit to limit the liberty now permitted to the Uniates, rather than leave the way open for the extension of that liberal policy in other directions. This then is probably the kind of unity between East and West which has been under consideration at Rome. What may have been actually decided upon is not very clear, and what the results may be remains to be seen. The history of most of the Uniate bodies, the pertinacity with which they have clung to their ancestral usages and the success with which they have wrung concessions from Rome, would seem to render it improbable that they could be reduced to any close uniformity with the Italian Church. Be that as it may, there is no reason to suppose that the conference has the slightest bearing upon the restoration of unity between the Orthodox See of Constantinople and the Church of Rome.

Cardinal Vaughan on Anglican Orders

Cardinal Vaughan has ventured to attack the validity of Anglican Orders in the arena of the public press in England, and has thereby called out some excellent replies. His first point is the doctrine of intention, in that restricted sense in which it means simply the intention of the individual bishop or priest. Thus he asserts that the majority of English Bishops have not and never have had any intention of conferring priesthood in its proper sense, or of bestowing the power of Absolution. Next he takes up the well-worn theme of Barlow's consecration. The record of that consecration has been lost, therefore he never was consecrated! Lastly, he attacks the Anglican forms of ordination, consecration, and the Eucharist, declaring it was the deliberate purpose of the reformers, in altering them, to eliminate everything of a sacerdotal or sacrificial character.

The answers to the first of these allegations are, that the doctrine of intention, upon which the cardinal insists, recoils with deadly force upon the Roman rites themselves. No one can know whether an individual Roman priest has the "intention" to give the sacrament which he administers or not. This has been known to be carried so far as to admit that the priest who marries a man and a woman can purposely prevent its being a marriage in the sight of God, unknown to those whom he has seemed to marry. In the case of a considerable number of popes, together with their retinues of cardinals and bishops, it is hard to believe in any kind of adequate intention in the exercise of their spiritual functions.

As to Barlow's consecration, it would seem mere perversity to raise any question, the matter has been so thoroughly threshed out. If failure to produce the record of his consecration were enough to throw doubt upon the fact, the doubt would apply to more than one bishop of the same period on the Roman side. Everyone who knows the history of the period, the requirements of English law, and the facts of Barlow's life which are known to us, is aware that the case supposed, that of a man occupying a bishopric and fulfilling the functions of a bishops without consecration, simply could not happen. Moreover, if it could be proved that Bar-

low was not consecrated and hence was no bishop, it would not affect the validity of Archbishop Parker's consecration, since the episcopal character of the others who took part in it has never been called in question; and to make assurance doubly sure, they not only all laid their hands upon Parker's head, but they also recited together the form of consecration.

When the Cardinal attacks the integrity of the Anglican formularies and their sufficiency for sacramental purposes, the action of his own Church may be quoted against him. In Queen Mary's time, Cardinal Pole, by a brief of Pope Julius III., was authorized to absolve and reconcile the bishops and priests made in Edward VI.'s time (and of course by the reformed Ordinal), but he was not directed to re-ordain them, nor is there the slightest indication that any such re-ordination took place. At the Council of Trent the validity of Anglican Orders was not denied, and the assertions of those who said that the recognition by the Pope constituted the only distinction between Roman and Anglican Orders, was apparently received with approbation by the members of the council in general. Candid Roman writers, like Dr. Lingard, the historian, have admitted the validity of Archbishop Parker's consecration, and consequently of Anglican Orders dependent upon that consecration. Very recently a French theologian has defended the same position. Lastly, the Roman Church has never formally and authoritatively denied the validity of Anglican Orders.

We believe it was W. G. Ward who said that Dr. Vaughan, whatever his merits otherwise, was no theologian. Probably he has not amended this defect since those days. There is a refreshing simplicity, or an admirable kind of coolness, in bringing forward the old objections as if they had been hitherto unheard of, quietly ignoring the answers which have been made scores of times. The Cardinal knows that to many of his readers they will be new and relies upon his skill in expression. Those who are unfamiliar with the controversy may well be unsettled by the assured way in which the clever Cardinal takes many things for granted. But the answers to his propositions will, it may be hoped, be as widely read as the propositions themselves, and in the long run it will be seen that the only Roman resource is to take shelter behind the Pope, and to say: "We reject Anglican Orders because the Pope has not acknowledged them;" or else to say, there is no Catholic unity except in communion with the Pope, and therefore bishops who do not recognize his supremacy are no true bishops.

This position is intelligible. It brings the controversy back to first principles. The question of the papal supremacy is the real dividing line between the Anglican and Roman Churches. So long as no agreement can be attained on this point, it is time thrown away to discuss lesser issues with Roman controversialists who always fall back upon this at last.

A few weeks ago, in answer to a question, we stated that "Bishop of Cairo" was a title of courtesy and not of canonical enactment. Since that time our attention has been called to the following in *The Journal of the Diocese of Springfield* for 1892, special synod:

WHEREAS, It has been the custom of the Church from the earliest times that her bishops, exercising jurisdiction, should take their designation from some city within the limits of their jurisdiction; and

WHEREAS, It is our desire, as far as circumstances will permit, to conform to primitive and Catholic precedent; therefore,

Resolved, That it is the sense of this Synod that the Assistant Bishop, when chosen and consecrated, shall be so designated and known in the diocese; and

Resolved further, That the Bishop be and is hereby requested, when, in accordance with the provisions of the Canon, he assigns duties to the Assistant Bishop, to select and fix the title by which the said Assistant Bishop of the diocese of Springfield shall be commonly called and known.

And still further Resolved, That the Bishop be and is hereby requested to certify under his seal and signature to the secretary of the Synod the name by which the Assistant Bishop shall be designated, and such name shall be duly recorded by the secretary in his book of minutes, and reported to the next succeeding Synod, and thenceforth be used within the diocese as the official title of the said Assistant Bishop of the diocese of Springfield.

All which was adopted.

And in the *Journal* of the 15th annual synod, page 28:

The secretary read a communication from the Bishop determining the designation of the Assistant Bishop to be that of "Cairo."

The Massachusetts Case

TO THE EDITOR OF THE LIVING CHURCH:—I hasten to take upon myself whatever criticism may be attached to the statement of the Massachusetts trouble printed in your last number. I wrote the statement for the satisfaction of a few personal friends, and without any further intention. I am informed that it was circulated at the recent Church Congress as an anonymous document. For such circulation and anonymity, I am in no wise responsible. That it would be shown to anybody without information as to its authorship never entered into my mind, and nothing could have been further from my purpose than to stir up further strife in the diocese of Massachusetts. It was a statement of my personal understanding of the case made to answer the natural questions of personal friends.

The examining chaplain therein referred to has written me to say that I have done him a cruel injustice. For this I am truly sorry. There have been mistakes and misjudgments enough, no doubt, on both sides. I have certainly made my share of them. A letter from a member of the Standing Committee corroborates the chaplain's position, declaring that the action of the committee was not based upon the prejudice excited by his report. I am glad to accept the correction thus made, and any other like corrections or contradictions.

I agree heartily with the committee that there is need always for the closest care regarding the admission of men to the sacred ministry. No man has any right to the Orders of this Church who is not thoroughly loyal to its doctrine, discipline, and worship, and there can be no debate over the question of ordaining a man who does not fully accept every article of the Creed. The papers which the young men submitted were certainly unsatisfactory, as the Bishop has maintained from the beginning, and *by themselves* justified the adverse action of the Standing Committee. The point raised in my statement is as to the justice of considering the papers apart from the position of the men as it appeared in the Bishop's examination of them. One of the men, being now examined in the presence of the full board of examiners, has already been given unanimous satisfactory testimonials.

Charges of prejudice on the one side, and of sympathy with heretics on the other side, are easily made. We lose our temper and forget our religion, and the Church is thereby put to shame. Moses was not the first nor the last to speak unadvisedly with his lips. We also write unadvisedly with our pens.

GEORGE HODGES.

Cambridge, Mass., Dec. 8th.

Buddhism in Japan

BY THE REV. HENRY S. JEFFERYS

There are people who say, "Let the Japanese alone in their own native religions." There seems to be a general impression that Buddhism is a pretty good sort of religion. To all people of this opinion I commend a thoughtful perusal of a tract of some twenty-seven pages published for their enlightenment by the Buddhists of Japan, entitled "Outlines of the Mahayana." This work ought to be interesting to Chicago people, because it was printed for circulation among the members of the Parliament of Religions at the World's Fair.

In examining this booklet, one fact that strikes us is that the word "God" does not appear from cover to cover; nor is the idea to be found there. In this respect its teaching is similar to the tract of the Nichiren sect, reviewed in my former letter, and shows that other sects also are atheistic. How can that be a religion that not only has no God, but denies His existence? On page eight we read: "There is a body of heretics who hold that the universe and all things therein were created by a creator." Again, on page nine: "There are neither creators nor created; nor are men real beings." To be sure, "gods" are mentioned, but not in the sense understood by the monotheistic peoples of the West.

A few examples may shed light (or darkness) on the sense. On page twelve we read: "The attributes, actions, and countries of those who are in the worlds of gods, hells, hungry ghosts, brutes, and men, are called 'impure things.'" Again, on page fourteen: "Worlds of men, gods, and the three states of misery." On page six of the introductory remarks: "There are no natural Buddhas nor natural gods." Page 13: "As the actions can yield excellent fruits only in the worlds of gods and men, they cannot save them from the sufferings incidental to birth and death."

Now Japanese Buddhism may be a profound system of metaphysics, but it is certainly *not* a religion. Whether we travel towards Nirvana by the road called *Hinayana, i. e.*, "the doctrine of attaining to enlightenment through the perception of misery;" or by the road of Mahayana, or "the doctrine of attaining to enlightenment by perceiving the non-existence of all things," we do not arrive at the knowledge of the glory of the presence of God. According to Nichiren, any man may become a Buddha by intense contemplation.

I also have been sitting under my *Bohi* tree in deep meditation, and I also have reached this stage of enlightenment and positive conviction, viz:

I. Japan has no native religion whatever.

II. Those regions of thought and feeling being entirely empty, patriotism has been elevated into the place of religion and produced Shinto.

III. The apotheosis of abstract speculation has similarly produced Buddhism.

I remember the remark of an intelligent Japanese that Unitarianism would never succeed in Japan, because it lacked a definite set of principles, and yet Buddhism is popular in spite of the fact that, as we are informed on page one of the booklet that we are reviewing, Buddha "never set forth unchanging doctrine by establishing fixed dogmas." Again, on the next page we learn: "The doctrines of Buddhism are estimated to be eighty-four thousand in number, yet they have no fixed forms;" so that in the teachings of Buddha through his whole life, neither invariable doctrines nor biased adherence to any of them can be found. In the "Sutra" (discourse of Buddha) it is written that Buddha never uttered even one word since his attainment to the perfect enlightenment. On page three, again: "Those who study Buddhism, and see fixity in its doctrines, are not different from heretics. They may be compared to blind men standing on the brink of a precipice."

My brother-priest in Seudai, the Rev. M. I. Tai, makes great fun of this feature of Buddhism. In one of his recent discourses he said in substance something like this: "When we want to find out about the future after death, and we go to the *lousan* and say: 'Now, honor bright, your reverence, is there truly a heaven? is there really a hell?' He says: 'Really, now, that depends upon what you think about it yourself. If you expect to experience the joys of heaven or the torments of hell you will probably feel them; but if not, you will not, for all things visible and invisible are but phenomena of consciousness!'"

This is all quite in accordance with the teaching of our little book on page sixteen: "There is nothing that has any reality; when conditions come, things begin to appear; when conditions cease, these things likewise cease to exist." "On this account it is sometimes said that all things are nothing."

All this reminds one of the famous philosophical colloquy: "What is mind?" "No matter." "What is matter?" "Never mind!"

Buddhism, however, teaches just the opposite of this last statement, namely, that "All things are nothing but mind," p. 16. This is further explained on page nineteen: "All things in the universe, therefore, are mind itself. By this we do not mean that all things combine into a mental unity called mind, nor that all things are emanations from it, but that without changing their places or appearance, they are mind itself, everywhere." This doctrine has the aroma of pantheism, but it lacks the theism.

This brings me to speak of the attitude of missionaries towards Buddhism. The Rev. Arthur Lloyd, M. A., professor in the Keiyogijuku University, has, with infinite labor and patience, been searching for those things in the New Buddhism of Japan that may serve for foundations for the Catholic Faith as con-

tained in the Nicene Creed. Before writing my former letter, I asked him if I was right in stating that Buddhism is not a religion, and found that he agreed that it was not, and he had so stated the matter in the opening sentences of his pamphlet.

Dr. Gordon, of the Doshisha, in Tokyo, had for years a standing offer to print page for page of the New Testament opposite to the best of Buddha's teaching that the priests of the great temples in Kyoto could select. The missionaries, so far as I can learn, do not antagonize Buddhism, and I know of at least two Christian theological seminaries where it is very largely taught by a special professor. Why is this? Because the plane of revelation from heaven of the Christian Faith lies entirely out of the reach of Buddhistic speculation; and when it comes to practical matters, a soul that has once grasped the Catholic Faith, has no more love for the old wives' fables of popular Buddhism. I have never yet heard of any person being prevented from being a Christian by his belief in Buddhism.

We let the higher Buddhism alone, because it is nothing more than a system (or rather a chaos) of metaphysical speculation that is being clarified by contact with the newer schools of the West; and as for the popular polytheistic idolatry, nobody with two ideas to rub together pays any attention to that. It will fade away as other myths have faded away before the light of the Gospel when the people have been sufficiently instructed.

Some years since a Buddhist Catechism in English was published, which stated that Buddha was not a god, and Buddhism was not a religion. So far as I know, nothing has been printed by the Buddhists of Japan in English to bolster up their idol worship.

I once attended in Tokyo, at the greatest temple in Shiba, the funeral of a teacher well known and beloved by his colleagues in one of the most widely known educational institutions in the capital. The services were long, ornate, and interesting, the vestments of the officiants were rich and varied in ornament, but the worship, if there was any, was all offered to the soul of the departed; profound prostrations were made before the coffin, which was placed on a high dais, incense was burned before it by all of the family and most of the friends, in the order of their intimacy, but in every case their backs were turned to the big brown Buddha beyond the high altar, and no one either burned incense before him or made the slightest obeisance, with the single exception of the high priest, and even he sat in a chair with his back to Buddha most of the time!

Perhaps I did wrong to attend this service, but I couldn't help thinking as I sat there that the motives that drew me there in company with a brother priest and other Christians, differed in degree, but hardly in kind, from the motives that brought our Japanese friends together—we came to show our respect to the memory of the departed, they came from the same motive; whether they had a stronger sense of the presence or the existence of the soul of the departed or not, they certainly did not come there to worship the bronze image, and I don't think any one except the Christians present had any thought of God whatever.

The only knowledge of God that the Japanese have is that which comes from the teaching, the preaching, and the living of the Christian Faith.

Letters to the Editor

LIBERALITY VERSUS LOYALTY

To the Editor of The Living Church:

In the last report of the Society for the Increase of the Ministry, I find the following, concerning a scholar of the society:

"One was allowed by his rector and bishop to leave a Church theological school, to proceed with his course at a Presbyterian Seminary, made notorious by recent controversy in the Presbyterian body. The society withdrew its aid because . . . we believe the Church must teach her own holy Faith, in her own way, to those whom she is about to commission as authorized teachers of that Faith, as she hath received the same."

Who was that rector?

Who was that bishop?

What are we coming to in the Church, when disloyalty is allowed to parade abroad in the guise and under the name of tolerance, or liberality; and priest and bishop consent to the deception?

A. W. Cornell.

Spotswood, N. J.

CHURCH FURNITURE EXCHANGE

To the Editor of The Living Church:

I think the Rev. B. F. Thompson's idea of the establishment of an "exchange" through the columns of your paper, for the distribution of altar and church furniture, an excellent one. As he says, hardly any church is without something in this line, relegated to an unused choir-loft or back room. Even the mission church that I have charge of, though as poor as poverty, has something of this kind. So I will "start the ball a rolling," by offering a pair of wooden candlesticks and a missal stand of wood, to any mission church or chapel in need of them. The candlesticks are suitable for the Eucharistic tapers, and are bronzed. They, with the altar desk, were a part of the furniture of the altar when St. Joseph's church was Roman Catholic, and remained on the altar until some years ago, when they were replaced by furniture in brass.

A. L. Byron-Curtiss, Deacon in charge of St. Joseph's church, Rome, N. Y.

[Offers of furniture for exchange or gift will be inserted free under the head of "Church and Parish."—Ed. L. C.]

SCHOOL GIRLS AND SOCIETY

To the Editor of The Living Church:

"This country is the only land where school girls go into society." I was much interested in the leading article in the "Editor's Table" of The Living Church of Nov. 17th. I wish you would keep it there for one year, and ask every mother among your subscribers to give their experience, observations, and results of allowing school girls to be in society. I will not say "enter" society, as they are in it from ten years and up, often having regular beaus at that age. In large cities mothers are not annoyed with such a nuisance. In small towns a girl is not thought attractive if she has not a beau. He goes home with "his girl" from church at night, often hanging about the door outside waiting for her. He calls and spends the evening with her, staying until late into the night; he escorts her to and from school; often takes her on long drives alone; accompanies her everywhere without the thought of impropriety. What terrible results have followed such familiarity we have all been shocked to learn. What can mothers do? If they prevent their daughters from having beaus, they are called cranks; the daughter is told how silly her mother is; she is ridiculed and shunned by her girl friends, laughed at by all the young people of her age. When a mother more independent than others has said, "No, my daughter cannot attend parties," she has incurred the displeasure of the heads of leading families in the town.

When will the mothers of this country say: "No! My daughter's place is at home until her school days are over." Would that I could write words of eloquence in letters of gold, powerful and brilliant enough to arouse the mothers of this new land to their duty to their daughters. Then, and not till then, can we have the sweet, loving, and modest home girl, instead of the forward, gum-chewing girl of the nineteenth century.

An Old Fashioned Mother.

Personal Mention

The Rev. F. J. Collins has accepted the rectorship of Holy Innocents' church, Evansville, Ind. He will enter upon his work at the beginning of the new year.

The Rev. J. Spencer Turner has been elected to the rectorship of the church of the Good Shepherd, Rochester, diocese of Western New York.

The Rev. A. L. Bennett has resigned the charge of the church of the Ascension, Waltham, Mass.

The Rev. J. H. Geare has taken charge of Trinity church, Washington, diocese of Pittsburgh.

The Rev. W. J. Page has resigned the rectorship of St. John's church, Versailles, Ky.

The Rev. J. W. Venable has resigned the rectorship of Grace church, Hopkinsville, Ky., to take effect at the end of the present month.

The Rev. Stuart B. Purves, of St. Peter's church, St. Paul, has accepted the rectorship of Holy Trinity church, Minneapolis, beginning the third Sunday in Advent.

The treasurer of the Clergyman's Retiring Fund Society is not the Rev. James H. Smith, of Jamaica, L. I., but is the Rev. Joseph H. Smith, of Hamburg, New Jersey.

The Rev. D. D. Addison has taken charge of All Saints' parish, Beaconsfield Terraces, Boston, Mass.

The Rev. Parnell Le B. Cross, who had to resign last spring from the church of the Incarnation, Lynn, Mass., on account of ill health, entered upon his duties as rector of St. Paul's church, Highlands, a suburb of Denver, Colo., on Sunday, Dec. 9th.

To Correspondents

H. B.—Bishop Knickerbacker of Indiana will be glad to receive all the cancelled stamps you can send him.

G. H. W.—The Girls' Kalendar published by the Girls' Friendly Society, can be purchased at any of the Church book stores in New York City, or elsewhere.

Exspectans.—There is no copyright in America upon Hymns Ancient and Modern, and any part, or all, of it may be reprinted in the United States. Foreign books, to be copyrighted in this country, must be printed in this country, and must be issued in this country simultaneously with their issue in any other country or earlier. Hence it is impossible to copyright in the United States any book issued abroad before the passage of the International Copyright law, or to copyright any book in this country after it has been published in another country.

Official

WARNING

An Englishman, about 25 years old, from the middle classes, by name, when in Pueblo, of Wm. Bean, who calls on most of our clergymen, and sometimes on Roman priests, is an impicus fraud; beware of him.

Reginald S. Radcliffe,
Ascension church, Pueblo, Colo.

The Rev. A. J. Graham having resigned the office of secretary of the Board of Missions of the diocese of Minn., the Rev. Albert W. Ryan, of Duluth, Minn., was elected to fill the vacancy. All those desiring the missionary tract, "The Church and Her Ways," are requested to address the new secretary.

STANDING COMMITTEE OF MASSACHUSETTS

The following persons were recommended by the Standing Committee of Massachusetts as candidates for Holy Orders: James L. Tryon, Herbert Scott Smith, Henry King Hannah, and Francis Bingham White. Mr. John George Robinson was recommended for the Sacred Order of Deacons.

A. St. John Chambre, Secretary.

Boston, Dec. 6, 1894.

On Wednesday evening, Dec. 19th, there will be a special Missionary meeting in the interests of foreign missions at St. Ignatius' church, 56 West 40th st, New York City, at a quarter past eight o'clock. Addresses will be made by the Rev. William S. Langford, D.D., and the Rev. Yung Kiung Yen of China. All are invited; seats free; collection for Church missions in China.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

Phelps.—At Calvary church rectory, Fletcher, N. C., Sunday, Nov. 25th, 1894, entered Paradise, Hardison Williams, only son of the Rev. Hardison H. and Harriet Joyner Phelps, age three years and six months.

"Without fault before the throne of God."

Appeals

The legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Hayti.

The fiscal year, which began Sept. 1st, requires for the salaries of twenty-one bishops, and stipends of 1,300 missionaries, besides support of hospitals, orphanages, and schools, many gifts large and small.

Remittances should be sent to Mr. George Bliss, treasurer, Church Missions House, Fourth ave. and Twenty-second st, New York; communications, to the Rev. Wm. S. Langford, D.D., general secretary.

MISSIONS IN BRAZIL AND CUBA.

The American Church Missionary Society, auxiliary to the Board of Missions, Room 33, Church Missions House, 22nd and 4th ave., New York.

We publish *The Echo*, an illustrated monthly, 8 mos., with information about the above and domestic work. One copy, 50 cts.; one hundred, $8.00.

H. A. Oakley, Treas.
William A. Newbold, Gen. Sec.

APPEAL

For Sweet Charity's sake. A Churchman who has been an invalid, without means of support for himself or family, for more than a year, finds that an operation is necessary to save his life; but in order to have it performed he must go to a distant city, and in the meantime his wife and children must be fed. Trusting in God, he appeals to kind Churchmen, who have health and strength, or any parent who has dependent children, to assist him in his hour of need. Any contribution will help and be gratefully received. Address "Invalid," care of Living Church, Chicago, Ill.

[This appeal comes with the strong, almost pathetic endorsement of a clergyman of Missouri. Names will be given privately to any who may be disposed to aid.—Ed. L. C.]

Acknowledgments

For Invalid: Amount previously acknowledged, $45.50; L. $5; C. E. $1.; Anon. $5; Thank offering per Chaplain of Breck School, $2.; Anon. $1; J. T. Browne $5; Miss A. F. Paul $3; Garden City, $5. Total to date, $72 50.

Church and Parish

Wanted.—A second-hand pipe organ, of good tone, for a small church. Any person or parish having such for sale will please write to Bishop Gailor, Memphis, Tenn.

Wanted.—Organist and choirmaster having 15 years experience, and graduate from the N. E. C. of Music, Boston, Mass., desires a position in live parish. Must have good organ. Can give excellent references. Address, "Choirmaster," care of The Living Church.

Catholic priest, married, musical, extempore preacher, desires Catholic parish. Salary, $1,200, and rectory or equivalent. Address, "W. T.", care of The Living Church.

The Editor's Table

The Living Christ.

BY FREDERICK CHARLES COWPER

The world is dying, dying:
The nations, one by one,
Their fretful race have run;
Now prone they all are lying,
Their long, last pulses beating,
The retreating and defeating
Of their once ambitious hosts,
Now transformed to misty ghosts--
All their glory fled and past,
Numbered with the dead at last.

The world is dying, dying:
It dies the death of sin—
Self-seekings gathered in,
The tombs of hell supplying.
Now is the end of hoping
Mid the moping and the groping
Of those dim and deep'ning vaults.
Till the soul in horror halts
In the blackness of the night
Palled and stalled from life and light.

But Christ is living, living:
His Day is nigh at hand
To light the better land;
To penitence forgiving
The failing and the sinning,
Sweetly winning new beginning
For the myriads of His saints;
Wiping tears and hushing plaints;
And with glory giving Earth
New and everlasting birth.

Our Christ is living, living:
See Hope, refreshed, arise!
And Faith, with radiant eyes,
Bereft of the misgiving,
The doubting, and the scolding,
Now beholding and enfolding
In its loving grasp—the Christ!
Gladly art thou sacrificed,
Old world! worn with sins and pains!
Die! for Christ now lives and reigns!

THE following notice appeared in a parish paper: "The service on Sunday morning is at 10:30 A. M. The supposition that it is ten minutes later is a mistake. Young men are not excluded from the week-night service. The seats in the front portion of the church have been carefully examined. They are quite sound and may be trusted not to give way. It is quite legitimate to join in the singing. The object of the choir is to encourage, not to discourage, the congregation."

WE are pleased to note that a hymn on the Transfiguration, by our old contributor, the Rev. J. Anketell, has been adopted by the Presbyterian Board of Publication for their new Hymnal. The tune written for this hymn by the author, harmonized by Dr. Steggall, of London, has also been accepted, Our Hymnal has many hymns that we do not want; with only two on the Transfiguration, it is a pity to leave out a good hymn by one of our own clergy, which the Presbyterians ask permission to use.

THE LONDON *Daily Telegraph* prints some choice specimens of English "vestry" oratory: "Most parishes can boast of supplying some fine specimens of 'English as she is spoke' by vestrymen, but in this respect Battersea can 'take the cake.' In a recent discussion on sanitary matters, a vestrymen talked about 'tubular diseases' and 'tripod fever,' and wanted 'a crematoria in every parish.' Another member would not accept a statement upon the 'hipset dixter' of the chairman. At thit same vestry a member declared the chairman ought to be 'like Potiphar's wife, above suspicion.' When it was proposed to give a deserving official 'an honorarium,' a member wanted to know whether it would not be an inducement to the official to waste his time; 'If he attends to his duty he won't have much time to play the honorarium!'"

IN the interest of our Church choirs, we are glad to publish the following model letter of a newly-elected choirmaster, to the men and boys of his choir:

TOPEKA, Oct. 9, 1894.

DEAR SIR AND BROTHER:—In this, my first letter as choirmaster of Grace Cathedral, I want to say that whatever I may do towards having good music, I beg you to believe that my own exaltation, or the praise of man, is not the object or aim: but I believe God is more worthily and more justly praised with what we take pains and thought in doing, than with what we are careless and indifferent about. Indeed, I trust that each and all of us will ever bear in mind the great responsibility that attaches to the service we perform, and strive with all that is within us, to make it impressive to men and worshipful to Almighty God. Further, let me say what the good sense of every member, young and older, must know; that good music cannot be had except by diligent and oft-repeated practice; and as to decorum, he who lacks reverence for the place we sing in and for the music we use, lacks the leading qualification for choir membership. I pass over the making of any rules, except as may be inferred from the foregoing. This is left to yourselves, a meeting for which will be speedily arranged.

I hope each one of you, man or boy, will feel free to call at my office, and I hope none of you will pass me on the street without giving me opportunity to recognize and greet you.

W. H. LEIB.

Book Notices

Sibylla. By Sir H. S. Cunningham, K. C. I. E., author of "Wheat and Tares," "Dustypore," "The Heriots," etc. New York: Macmillan & Co. 1894. Price, $1.25.

A pleasing tale of political life in England. Sibylla, the heroine, is a woman of the intense order, whose ambition is to be a perfectly exemplary wife and a valuable assistant of her aspiring husband, who soon becomes a member of the cabinet. The main purpose of her life is accomplished thoroughly well. There are several phases of English and London life presented, and the story is delightfully refreshing and interesting.

Little Prudy's Children: Wee Lucy. By Sophie May. Cloth. Illustrated. Pp. 164 Boston: Lee & Shepard. Price, 75 cts.

Who is there, unless he or she be as old as the hills, that does not love Sophie May, and for whom the mention of Little Prudy does not bring up sweet memories of happy childish hours, not to speak of Dotty Dimple, that other name to conjure with. Little Prudy's children have all the charm of their charming story-book ancestors, are quite as full of life, and fun, and quaint originality, and not a whit less lovable. Their adventures are told with a humor quite as healthy and true, only mellowed and refined by a larger and deeper experience of child-life. God bless the woman who can write such books, and God bless the happy children who read them!

Childhood in Literature and Art. By Horace E. Scudder. Boston and New York: Houghton, Mifflin & Co. Price, $1.25.

Students of child nature will be intensely interested in this development of the child thought as drawn from the great writers and artists of successive periods and peoples. The comparison of literatures, with this point in view, will be of value to literary workers. The pleasing style of the book and its good arrangement—passing from Greek and Roman literature to Hebrew life and thought, then to mediæval art, and later to a study of modern authors, English, French, German, and American—cannot fail to attract many readers. The suggestive observations on literature for children will prove valuable to parents and teachers.

The Rights and Duties of Citizens of the United States. A Manual of Citizenship. By Dr. Edward C. Mann. Published for the author by Wm. B. Harrison, New York.

A book of "citizenship," by a foremost citizen, should attract attention and be a benefit to the nation. Dr. Mann, while an active member of the medical profession, has extended his studies far beyond the lines of his "school," and is connected with many societies, literary, scientific, and historical, in various parts of the world. His views on the great problems of government are the result of mature judgment and wide observation. Though writing especially for the young, he does not always regard simplicity of style, but runs through a whole page without a full stop.

Biscuits and Dried Beef: A Panacea. By L. H. M. Pp. 76. Milwaukee: Young Churchman Co. 1894.

Under this unpromising title is hidden an excellent story of parish life, which tells "how the rector of St. John's managed to owe no man anything." With grim and relentless humor the writer traces the struggles of the good rector and his wife to conduct the affairs of their household upon a cash basis, and pictures the sufferings entailed upon them by delays in the payment of their salary, down to the final catastrophe which awakened the vestry to the true state of things, and shocked them into their activity. We wish that every bishop in America might make it a matter of obligation in his diocese for all church wardens, vestrymen, and parish treasurers, to read the book. It ought to be in every parish library, and if any unfortunate parish has not a library, this would be a good book with which to begin.

Harper's Young People for 1894. Volume XV. With 800 illustrations and 888 pages. New York: Harper & Bros. 4to, cloth, ornamental. Price, $3.50.

A volume containing better stories, or more of them, than the bound volume of *Harper's Young People* for 1894, would be difficult to find. The best serials that can be obtained are there to be enjoyed from the first chapter to the last; and there are also the brightest of short stories, historical sketches, practical papers on a variety of interesting subjects, poems, letters, and all the special features that, from week to week, delight young readers in every part of this continent. And in excellence, in variety (in educational value, one is tempted to add), the pictures do not lag behind the text.

The New Acts of the Apostles, or The Marvels of Modern Missions. A series of lectures upon the foundation of "The Duff Missionary Lectureship" delivered in Scotland, in 1893. With a chromo-lithographic map of the world, and chart which shows the prevailing religions of the world, their comparative areas, and the progress of evangelization. By Arthur T. Pierson, author of "The Crisis of Modern Missions," etc. New York: The Baker & Taylor Co. Price, $1.50

If one would have a new enthusiasm for missions and missionary work, let him read this book. The author treats in glowing, graphic language of "The New Open Doors," "The New Era," "The New Apostolic Succession," "The Vision of the Field," "The New Signs and Wonders," etc. Thrilling accounts are given of the transformation wrought by the Gospel in the natives of various lands, and of the answers to prayer given in the history of modern missions. A topical index is a valuable addition to the book.

The Christmas Hirelings. By M. E Braddon, author of "Joshua Haggard's Daughter," "The Venetians," etc. New York: Harper & Brothers. 1894.

A very prettily conceived and effective story. Miss Braddon's arrangement of her plot is sometimes incoherent in its details and somewhat disenchanting from an artistic point of view, yet one cannot deny that this renders more forcible the impression made by the characters. The subject, the author says, was suggested by the remark of a neighbor, and the sayings of these remarkable hirelings were the veritable words of some real children. Sir John, who has lost his eldest daughter by death, and his other and youngest by disobedience, remembering that Christmas is a festival kept in reverential memory of a Holy Child, laments that he has no children to look to him for gladness. Mr. Danby, a guest, suggests that if one has no children of one's own, one ought to hire some for the Christmas week, children of respectable birth and good manners, but whose parents are poor enough to accept the fee which his liberality may offer for the loan of their olive branches. And so they come The transaction ends in a reconciliation with the offending daughter, whose offspring they are. This re-union of the family is really due to Mr. Danby, who is especially worthy of notice. He is the useful friend in the family. He is delightful always.

St. Nicholas. Vol. XXI. New York: The Century Co. Cloth: In two parts. Price, $4.

Having absorbed nearly all of its rivals, *St. Nicholas* virtually has a field to itself as a richly illustrated magazine for boys and girls. Two volumes, containing the twelve numbers for the past year, have just made their appearance. They form a storehouse of refreshing literature for youthful readers. There are a number of interesting serial features, including the remarkable jungle stories of Rudyard Kipling, Mark Twain's humorous account of the wonderful adventures of "Tom Sawyer Abroad," and Mr. W. T. Hornaday's entertaining studies of the natural history of North America. Among the multitude of short stories and sketches, there are several of the humorous and fanciful tales by Tudor Jenks, a story of the wreck of the gallant old "Kearsarge," and tales of adventures among the pearl divers and whalers, by Charles G. D. Roberts and Gustav Kobbe. The Brownies figure in various amusing experiences, and there are poems by well-known writers. The two volumes contain enough literary treasure to fill half a dozen ordinary juvenile books.

Our Home Pets: How to Keep them Well and Happy. By Olive Thorne Miller. New York: Harper & Bros.

The author—we know from reading her previous books—"loveth all things both great and small." No one is a closer observer of animate nature, and no one describes more delightfully and sympathetically. "Our Home Pets, how to keep them well and happy," is then a subject well suited to her pen, and her book is as entertaining to the reader as it is of practical value to the bird or beast fancier If one happens, however, to open the book, as we did, at "How to bathe a cat," he can but smile broadly. "To bathe a cat," we are informed, "is a delicate operation and requires tact." We had always supposed that pussy might be trusted to make her own toilet. But, turning over the pages, we find that there are cats and cats. Tabithy Pussy-cat keeps neither pedicure artist nor *masseur*. But there are Persian cats and Angora cats—cats of high degrees—whose individual worth, cash value, counts up into the thousands of dollars. A thousand dollar cat is not a "necessary cat," but a luxury. Give him careful tending; his fur is long, and fine, and and silky, and "tangley." So much for cats. The reader will enjoy the chapters on Birds, their tricks and their manners; on the Monkey tribe; on Dogs, and on—Alligators! An alligator is an affectionate pet, "capable of absolute devotion," but not, be it understood, as a cannibal loves good missionary. He has been maligned. "An alligator has been known to die of joy, on the return of a beloved mistress!"

Stories from Genesis. Sermons for Children. By the Rev. Alfred G. Mortimer, D D., Rector of St. Mark's church, Philadelphia. New York: E., & J. B. Young & Co. 1894.

Clear, crisp, sound, instructive, spiritual—such are some of the adjectives which may well be applied to Dr. Mortimer's volume which has just come from the press. These sermons are little more than outlines, and each one, if expanded and set off with an anecdote, would make a sermon of from twenty minutes to a half-hour's length. They supply the bones and muscles, the nerve and sinews, but leave that which our preachers usually have themselves a greater or less stock of, to be put in "according to taste," like the "pepper and salt" of the cook books. We can imagine no more useful course for the ordinary Sunday morning congregation of an average parish. There is a wise mixture of doctrine and practice, of history and science; and yet the one thought that reigns supreme and controls the whole volume, is the need of genuine piety, the love of God. These sermons are well adapted for family reading, for aids to Sunday school and Bible-class teachers, and for outlines on which the clergy may build up longer and more elaborate discourses. In fact, for this last end, the author has appended to each sermon an analysis. We must also congratulate Dr. Mortimer on the excellent taste of his publisher. The volume is one of the most attractive we have seen.

Life of Edward Bouverie Pusey, D. D., Canon of Christ church; Regius Professor of Hebrew in the University of Oxford. By Henry Parry Liddon, D. D., D. C. L., LL. D. Edited and prepared for publication by the Rev. J. O. Johnston, M. A., and the Rev. Robt. J. Wilson, D. D. In four volumes. Vol. III., with portraits and illustrations. London and New York: Longmans, Green & Co. 1894. Pp. 488. Price, $4.50.

Of the three volumes of Pusey's life, this one is in many respects the most important and the most interesting. The second volume closed with the collapse of the Tractarian Movement, with the secession of Newman and his followers, and with the scattering of those who were loosely attached to the party. The party was defeated, but the principles advocated endured, and it fell to Dr. Pusey to prove that the Oxford revival was full of life and promise for the future. During the dark and troubled years from 1845 to 1858, when those principles were tried and they were struggling for a recognized and abiding place in English Church life and history, it was Dr. Pusey who stood as their champion and steadily kept at the task of "converting the authorities of the Church and the country at large to the belief that the ground on which the Tractarian stood was solid." Steadfastly refusing to indulge in rhetorical denunciation of Rome, or to understate Catholic doctrine to please Protestant opponents, refusing either to retreat or to move Romewards, he battled courageously for the true position of Anglicanism, and vindicated her claims for her doctrines and her position. How he carried on the "struggle" (as Dr. Liddon calls this period), how he asserted and proved the Catholic tradition of primitive doctrine and practice which was the heritage of the English Church, how he brought his store of massive learning for the construction of the defense of the Church, how he continued loyal and true, how he labored to found Sisterhoods, to win over the laity, to extend the work of the Church, and to deepen its spiritual life, are all told in this volume. Here also find place such great subjects as the Gorham case and the Baptismal Controversy, the Protest on the Royal Supremacy, the Revival of Convocations, the Deceased Wife's Sister Bill, the Second Period of the Eucharistic Controversy, the case of Archdeacon Denison, and the trial of the Bishop of Brechin, and in every case we see what an important relation to each and all of them Dr. Pusey held, and how through them all he was the chief exponent of the Church's doctrine. The preface sums up many incidental matters of wide interest which engaged his attention. "He was advancing Hebrew studies in the University by the conscientious discharge of his professional duties; he was promoting plans for the extension of university education and for protecting its deeper interests amidst the reforms of a university commission. He was restoring the religious life in the Church of England by the organization of Sisterhoods." Nor was he forgetful of social questions. He was keenly interested in the question of helping the famishing poor in Ireland, wished well for the Bill for the repeal of the corn laws, was ready that the Romanists of Ireland should have State support, and spent a good deal of time and of money in helping penitentiaries and those who were in them. Conscious that any real improvement must begin with greater strictness of life among the clergy, in July, 1856, he held the first attempt at a Retreat for the clergy. Amid all the struggle and controversy for the integrity of the doctrine of the Anglican Church, he found time to listen to countless confessions, and by his preaching, his pen, and his counsel, was laboring in season and out of season to save souls. The author tells us that Pusey never liked controversy for the sake of controversy. What he loved and defended was loved and defended because he believed it was the appointed way for restoring men to their true relation to God. And when he attempted the defense of a position, he defended it with characteristic thoroughness, and brought all the wealth of his ponderous learning to bear upon it. The defense of a single sentence grew into a pamphlet of one hundred and fifty pages, and the notes on a single sermon on the Eucharist came before the world in a book of 722 pages!

But not only is there opened to us the extent and variety of his public activities, in these pages are also revealed to us the secrets of his inner life, his sense of sin, his excessive mortification, his self-abasement, his rule of life, and his penitential discipline. It is well that the world should know something of the means by which Pusey became such a saint. But as Dr. Liddon plainly points out, "his solitary life was in harmony with a standard and practices of penitence which others could only attempt at some risk of unreality; but his example is not on that account the less valuable. All the world cannot, and should not if it could, wear a hermit's garb and live austerely; but the example of the Baptist is not, therefore, less valuable as a reformer of society no less than as a saint of God, for men of all nations and of all times." From the view of Pusey's relationships as father, brother, or warm-hearted friend, we see that his austerity involved no gloominess of mind nor cast any cloud upon the joyous affection of his great heart.

From what has been said in this brief notice, one can understand what a world of interest there is in this period of Dr. Pusey's life, whether we regard him in his personal character, or in his connection with the Oxford Movement, of which he is the commanding centre. No wonder Dean Church should speak of the record of this time as "almost more important than the history of the Movement itself." The story shows the same marks of literary workmanship, painstaking diligence of gathering, and skillful arrangement of ample material, and of simple truth and fairness, that characterize the previous volumes. The work is now growing to its end. Doubtless in the course of next year the final volume will see the light. Our thanks are due to the editors for the critical list of the "Tracts for the Times," their dates, subjects, and authors, which is appended to this volume. Its pages are also illustrated with portraits of Keble and Charles Marriott, with representations of Pusey's study and lodgings in Christ church, and with a fac-simile of one of his letters.

The third edition of the "Tucker Hymnal" is already on sale, and with some improvements. Several tunes are added, following the doxologies, and Ward's tune has been added for hymn 403, "O Mother dear, Jerusalem." The wonder is that it should be omitted in any hymnal. The great improvement is, however, in the bulk of the volume. By using thinner but opaque paper, the weight has been reduced almost half a pound, about 20 per cent.

Novello, Ewer & Co., New York, have issued this month a large amount of good music in octavo form for the Church service. They have also issued a large installment of part songs for female voices, and octavo school songs of simple but pleasing character, with both staff and tonic sol-fa notations. Some splendid anthems for Christmas are noted, and particular attention should be called to "And Jacob was left alone," by Stainer; "Christians, Awake," Barnby; "The whole earth is at rest," Roberts; and "With all Thy Hosts," West; they are new and merit high praise. They will be found in many services at Christmas.

Magazines and Reviews

The Living Church Quarterly is "on time" for use on Advent Sunday, but not for a notice in our issue preceding. The familiar features, beginning with the cover, we are glad to see again. The compact but clear Lectionary, rubricated and interleaved, still holds the first place, in our estimation, in comparison with the tables of the several leading calendars. These pages, printed on heavy plate paper and folded, are very convenient for use in the chancel when one does not wish to display a big almanac. In this form the Lectionary is provided (or has been in years past) at small expense. The special feature of this issue, and a grand one, is the "Symposium on American Cathedrals," profusely illustrated, with an introduction by Bishop Nicholson, and full description by cathedral authorities of twenty-five cathedrals and their organizations. Milwaukee: The Young Churchman Co. New York: E. & J. B. Young & Co. Price, 25 cts.

Not least among the children's pleasures at this season of the year will be the Christmas issue of *St. Nicholas*. Brimming over with entertaining pictures and full from cover to cover (or shall we say, from advertisements to advertisements!) of charming stories, many of the young folks will declare there is nothing to equal it, and will abandon all other amusements to lose themselves in the delights of its pages. The frontispiece is a delicate drawing of the Virgin Mother and the Holy Babe, half-reclining on the straw in the inn-yard, while an angel keeps watch beside them. Harriet F. Blodgett, in a beautifully illustrated poem, tells of this angel leading the three wise men "to where the Child was sleeping." "Santa Claus' Pathway" is suggestive of the Christmas good will and kindly thought for others, and so does the picture, "Christmas Eve," by F. H. Lundgren, while "The Baby's Christmas Dream," drawn by Wm. F. Kline, pictures the good time waiting for the little one when she wakes. The boys will be fascinated with "Tom's experience as president for one hour of the U. S. R. R. Co.—indeed, we think, the boys have a monopoly of this issue, they are the heroes of so many of the stories!—but the girls will enjoy just as much "The Martyrdom of a Poet." It is, as the attractive cover tells us, truly a Santa Claus number of *St. Nicholas!*

Christmas and its varied associations receive due recognition in *The Century* for December. It is a richly illustrated number, and we are glad to note that of the twenty-five full-page illustrations, nine relate either to the religious or domestic festival. The frontispiece is "The Madonna of the Donors," engraved by T. Cole from Van Dyck's painting in the Louvre. This is followed by a poem entitled "The First Word," beautifully portraying the expectancy of the Virgin Mother and St. Joseph for the first utterance of the Divine Child. Both this and an exquisite lullaby of the "Maiden Mother," by Julia Schayer, are enshrined in an artistic border with symbolical designs. Another full-page illustration gives us a reproduction of Leon Guipon's Holy Family, while further on we find "The Adoration of the Shepherds," by Dagnan Bouveret; "Mary Meets a Shepherd Boy," by J. Schemrenberg; "The Appearance to the Shepherds," by F. Von Uhde; and "The Christ Child," a decorative picture by Ella Condie Lamb—all these representing greatly differing artistic ideas and conceptions of the one great theme. Turning to the secular side, we find other Christmas pictures and stories full of the spirit of the season. The second paper of the series on the life of Napoleon Bonaparte is full of interest and lavishly illustrated. A timely article is that on the Italian Premier Crispi, by W. J. Stillman. Taken altogether, we congratulate the editors on the happy combination they have provided in this beautiful number of the magazine. No less than eighteen artists have lent their skill to its adornment, while as many well-known writers contribute to its pages—truly a brilliant galaxy.

Opinions of the Press

The Church Times

Low Church Methods.—It was scarcely to be expected that the Bishop of Worcester would appoint to the suffragan-bishopric of Coventry any one who did not share his views. Consequently we are not surprised to learn that his choice of a successor to Bishop Bowlby has fallen upon the Rev. E. A. Knox, Vicar of Aston-juxta-Birmingham, and formerly fellow and tutor of Merton College, Oxford. Mr. Knox is a man of learning, and is able to give a reason for what he believes. His sympathies, however, are entirely on the side of the Low Church school. For that reason we cannot regard his appointment with anything but regret. Low Churchism has been tried in Birmingham for half a century and more, and it has been a conspicuous failure. There is not a large city in England where the Church is so weak. Unitarianism attracts the more intellectual citizens of Birmingham, other forms of Dissent, the well-to-do middle class. The clergy of the town, who are largely of one type, perform their duties conscientiously, but their methods and teaching are not those which have lifted the Church elsewhere out of the old and narrow groove of an unedifying Protestantism. Unless Mr. Knox greatly alters, we cannot hope that the Churchmanship of Birmingham under his auspices will be raised to that higher plane to which it must be lifted if the Church in that city is ever to be a great and living force.

The (N. Y.) *Evening Post*

Harvard and Yale Foot-Ball.—In the first place, we respectfully ask the governing bodies of all colleges what they have to say for a game between youths presumably engaged in the cultivation of the liberal arts, which needs among its preliminaries a supply on the field, of litters and surgeons? Such preparations are not only brutal but brutalizing. How any spectator, especially any woman, can witness them without a shudder, so distinctly do they recall the dueling field and the prize-ring, we are unable to understand. But that they are necessary and proper under the circumstances the result showed. There were actually seven casualties among 22 men who began the game. This is nearly 33 per cent. of the combatants, a larger proportion than among the federals at Cold Harbor—the bloodiest battle of modern times—and much larger than at Waterloo or Gravelotte. What has American culture and civilization to say to this mode of training our youth? Brewer was so badly injured that he had to be taken off the field crying with mortification. Wrightington fell, and as he lay on the ground, Hinkey, captain of the Yale men, jumped on him with both knees, breaking his collar-bone. Beard was next turned over to the doctors. Hallowell had his nose broken. Murphy was soon badly injured and taken off the field in a stretcher, unconscious, with concussion of the brain. Butterworth, who is said to have nearly lost an eye, soon followed * * * Help from the colleges in ending this great scandal does not seem easy to get, so keen is the competition for students, and so powerful the influence of football victories on youthful minds. We must therefore appeal to American parents to keep their sons out of the game as long as it is anything more than a game of swiftness and agility.

The Household

Zarephath

BY B. P. PEABODY

Weary with working and watching,
Beset by a tumult of care,
Sore, very sore, to my seeming,
Were the burdens I had to bear.

But there came a letter one evening,
From one I had never known,
The song of a soul that was bearing
The burden of life alone.

"Allow me to thank you," she wrote me,
"For the pleasure, without alloy,
That the words of your printed story
Have brought to my invalid boy.

"You've taught them both a sweet lesson,
My two frail, fatherless ones,
That the Father, in giving and blessing,
Doth tenderly teach His sons.

"Taught them? I, too, am a teacher;
My property went with my Best:
I signed on a note with my neighbor,—
Executors ate up the rest.

"And now, far away from our people,
From all that the heart enshrines,
We are fighting for life in the breathing
Of balm from the Southern pines

"I read aloud in the evening;
They comment, with boyish art;
Then words like those you have written,
Bring comfort and balm to my heart.

"I'm sure we shall know you in heaven,
Where, freed from our trammels and fears,
We may count up together the blessings
That have followed us, all these years."

Then I thought of that one at Zarephath,
Of her son, and the prophet beside,
Of the morsel of meal, and the olive,
So wondrously multiplied.

And the thought of this weak, brave woman,
Alone, with her burden of care,
Made light, very light, to my seeming,
The burdens I had to bear.

Advent, 1894.

Two gentlemen, a Mr. Bath and a Mr. Wells, journeying in a train together found themselves in the same compartment with an affable ecclesiastic with whom they had much pleasant converse. They were charmed with their new acquaintance whom they discovered after awhile to be Dr. Kennion, Bishop of Adelaide. Upon his leaving them on reaching his destination, they agreed with each other that though his title might be Bishop of Adelaide, to them he should ever be the Bishop of Bath and Wells. Not many days later they read the announcement that the Bishop of Adelaide had in fact become the Bishop of Bath and Wells.

Friends

FROM *The Quiver*

They were an oddly matched pair of friends—this dainty little lady who knelt upon the cushioned window-seat of her nursery, and the ragged, shock-headed boy who turned catherine-wheels for her benefit on the pavement outside. Nobody would have thought they had anything in common—not even the protessor, whose big hollow-set eyes saw more than most people's; but when his little daughter confided this new interest to him, he saw it at once, and quite shared her pleasure.

"You see, Dad, it was like this," the little maid explained: "I was looking out of the window, an' pretending it was six o'clock instead of only four, an' that you were coming round the corner very soon. Then the boy came, an' we looked solemner at each other, an' solemner, until we both cared."

The professor quite understood. He knew that upon a sudden exchange of smiles a friendship could be built up, and so why not upon the bond of melancholy between the two lonely children?

"He was all alone, my pet, of course?"

"Of course," echoed Clemency, feeling that Dad always understood. "I wanted to see you very badly, and he wanted something very badly, too, only I don't know what it was. An' then he tumbled over in that funny way, an' he looked at me, an' I laughed. Every day when he goes by now he tumbles, an' that's how it is."

"Ex—actly," said the professor thoughtfully. "It is always pleasant, isn't it, dear, when the first gift comes from the one who has least to give? You must find out something about him."

"I will," said the child, promptly, replying to that part of the sentence of which she grasped the meaning. "I will talk to him to-morrow, out of the window."

This would not be difficult, for as there was no one in the big house besides Clemency and the professor—there were also the servants, of course, but, except nurse, they all lived either at the very top or else at the very bottom, and so they need not be counted—the nursery was what would have been the drawing-room in any other home, and was only a little above the road.

So next day when the boy came into sight, Clemency opened the window, and pushed aside the clustering daffodils which grew in the green box on the sill.

"Boy," she called softly, "can you hear me?"

The boy nodded.

"I am very much obliged to you, boy, for being funny. I am a bit lonesome sometimes—that is what my nurse says, 'a bit lonesome'—an' it's nice of you to make me laugh. What is your name?"

"Dick."

"Where do you live?"

"Up at Granny's, Smith's Court."

"Are *you* ever lonesome, Dick?"

The boy stared dumbly at the yellow head surrounded by the yellower daffodils, and at the big serious eyes. Then he glanced down at his own rags, through which the skin gleamed whitely, and up to the gloriously shining sun overhead. Yes, he had never put it into words before, but he supposed he was lonesome.

"Whiles," he said laconically.

"Will you come and have tea with me to-morrow?"

"Eh?" cried the boy, with another mighty stare. "In the house? Me with you?"

"Why, yes," returned Clemency, "that is what I mean. Come to-morrow at five, Dick, an' we'll have plum cake."

Here she closed their talk abruptly by shutting the window, and Dick departed in a wonderful state of amazement and delight.

He was a little Norfolk lad, and had only been in London for half a year, so instead of bursting out with a full account of his invitation to the first acquaintance he met, he held his tongue wisely, as Norfolk folk do; and on reaching his home, he sat down to ponder how he could best fit himself for so unusual an event.

The result of his meditations was that as a distant clock tolled the hour of five upon the following day, it was a very shining and clean little person who knocked humbly at the area door, and one whose shirt, in spite of various slits, was as immaculately white as that of any visitor who boldly mounted the front steps.

"The young lady, she told me to come," he faltered.

The maid smiled encouragingly.

"Yer t' come this way," she answered in pure cockney, and led him into the presence of a very grand gentleman indeed, Dick thought.

In point of fact, he was much better dressed than the professor, and did not do half so much work. He was the butler. This functionary explained at some length that it was not with his approval that Dick was there at all. He didn't hold with such mixing of gentlefolks' children with brats from the streets, but he supposed it was all right. He had been sent to spend an hour in Smith's Court last night, finding out who "Granny" was, and could not lodge any objection against the hard-working charwoman, of whom her neighbors spoke with respect. Neither could he find a trace of fever or illness of any kind, so again he supposed it was all right. Dick wasn't to dare sit down in Miss Clemency's presence; he wasn't to stay long, nor expect to come again; and he wasn't to handle anything. Also he wasn't to tell her about himself in the hope of getting money.

Thus the butler, who, just because he was a butler by nature as well as by trade, could not read the honesty in the frank blue eyes, nor realize that there are noble men in rags as well as in broadcloth.

The effect upon Dick was depressing in the extreme. He wished he had not come; and when at last he was taken up to the nursery, he felt horribly shy and uncomfortable, and was red to the roots of his hair.

But no one could long be shy with Clemency. "Thank you, Griffiths. An' please ask nurse for tea at once," she said to the butler, and then held out her hand to Dick with the dearest little smile imaginable.

Dick gaped with wonder. He had never heard a child give an order in his life, had never been in so large a room, nor touched such a piece of daintiness as its small owner. He stood before her as erect as a ramrod, and quite a head and shoulders taller than this white-robed fairy, and told himself that the warning had been quite unnecessary, for never, never could he summon courage to sit in her presence. Yet the next minute there they were, the pair of them, tucked up cosily, feet and all, on the broad window-seat, Clemency's soft fingers still lying in his strong horny young hand.

"Tell about yourself, please," she began, in clear, crisp tones; and in the low sing-song drawl of his native county, Dick obediently "told."

It was a commonplace little history; a four-roomed laborer's cottage for the first eleven years of his motherless life, and there helping to earn his own living, with but brief spells of schooling, at the multifarious odd jobs which spring ready to the hand of a country child; then tramping to London with father when times grew bad and man after man was dismissed his work; father's death, and the staying on with granny.

"She is proper good to me, she is," reiterated Dick gratefully, "for I am naught to her. I got to earn a shillin' a day, and for that she lets me bide, an' feeds me."

"Is it hard?" questioned Clemency, in an awe-struck whisper.

She was hanging on his words, which sounded to her those of a fairy tale. How lovely it must be to tramp the country like that, and have no German and French governesses to tease an idle brain! She wondered if she could persuade Dad to let her lead a life like Dick's.

"No, 'tisn't hard," the boy said; and was in the midst of a detailed account of the errands he had run that day, the babies he had "minded," and the horses he had held, when nurse brought in the tea-tray, and called to both children to come to the table.

It was fortunate for Dick that Clemency, who had a good memory for names, instantly remarked that he knew Cossey, for nurse had a cousin whose friend's sister had once lived there, and so she liked the boy at once, which was a silly reason when she might easily have found a better, but no sillier than one-half the reasons for knowing people which sway far cleverer women than nurse.

So they had a merry meal, and when it was over Clemency "told" in her turn, and related how she did lessons all the mornings with Fraulein or with Ma'mselle, and played in the afternoons in the dull Bloomsbury Square, the gate of which fronted the house, and how she gave Dad his breakfast and half his dinner, but only half, for in the middle of it she went to bed.

"Is it hard?" Dick asked. He did not mean to mimic her, but such a life compared to his own struck him as terrible.

Clemency shook her head. "It is lonesome," she said. "I told you so."

The two children looked at each other. The same longing, tempered in the boy's case by a humility which amounted to reverence, shone in the eyes of both. It was Clemency who put it into words.

"We will be friends," she said solemnly. "We'll put each other into our prayers, an' have secrets. An' we'll be sorry for each other when people are nasty."

"Yes, miss."

There was so much Dick wanted to say, that his throat seemed to close at those two words.

"An' you'll come again soon?"

"Yes, miss."

"Nurse wants you to go now. Good-bye, dear Dick."

"Good-bye, miss, and thank you kindly."

It seemed strangely fortunate to Clemency that a few days after she first took to chattering about her friend, Dad suddenly bethought him that the household urgently needed a boot-boy. He had a long talk with Dick upon his own account, and subsequently begged the disgusted Griffiths to get the boy some suitable clothes, with such a cheerful confidence in his willingness to assist, that the but-

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ler was forced to take the newcomer under his especial charge.

"Master is that simple, he might be a babby in long-closes; and I don't 'old with such doings," he grumbled below stairs; "but when he sez, 'Griffiths, I'm sure your own kind 'eart will indooce you to 'elp this 'ere poor waif,' wot's a man to do?"

What, indeed? So, against his will, Mr. Griffiths began to be interested in the boot-boy, and though he bullied him a little, he would not let anybody else do so; and he even endured patiently when messages came from Miss Clemency that she wanted Dick in the nursery. Truth to tell, his patience in this particular was taxed tolerably often, for as the professor had taken the boy into his house to oblige his little daughter, he felt that after that it would be absurd to put a limit to their intercourse. So at least twice a week, and sometimes oftener, the friends saw each other, and had grand talks.

"You have two governesses, you see, darling, so we will try a tutor as well," the professor explained to Clemency. "He will teach you quite as much as they."

"Out of books, Dad, in lesson way?" Clemency inquired, with big wondering eyes.

"No; out of human nature—God's way," the professor answered slowly; and though he was never at home to overhear these same talks, he knew they prospered, and that Clemency learned apace. What it meant to go hungry; how some people handed coppers, and some threw them at you, and which sort you liked better; and how the whole earth, when one's father was a farm-hand, seemed to sing "Cake and milk, cake and milk," during the harvesting; but how the winter's wind moaned always "Bread and water." All this she learned, and more besides, and she taught in return, though the teachings were very often without words at all. For she let Dick hold her best doll, Lady Rosabella; she ran to greet him at the nursery door with a smiling face; and she never let him go without a little sigh, which meant "I'm sorry."

This was veritably an education for Dick, for it taught him that somebody loved him, and, as the professor would say, that, too, is "God's way."

So the weeks grew into months, and September came, and with it Clemency's birthday. Everyone in the house gave her presents, and the aunts in Northumberland—"birthday aunts," Clemency called them, because she never heard of them at any other time—sent her some as well; so she had twenty in all, which nurse said was eleven too many for a little girl of nine. Dick gave her a rag doll, and this she liked so much that she took it to bed with her, and played with it for two whole afternoons. Then she sickened suddenly. Dick, who had counted on going up to her as usual, was kept below, and a great hush fell upon the house. Doctors came and went, until, like a blow they had been trying to ward off, the nameless horror became a surety, and fell upon the saddened hearts of those who loved her: *scarlet fever*.

Dick never forgot the day when the cause was traced, and he was sent for to the professor's study. The rag doll, which had been given him on the birthday itself, when he had run home to see granny; the rag doll which had been rescued by the charwoman from a heap of condemned playthings which had belonged to a little fever-stricken child; the rag doll, the medium of ignorance, carelessness, and love, was the means of Miss Clemency's illness.

"Will she die, sir?" Dick asked the question with chattering teeth.

"They think so," said the professor drearily. "But you mustn't blame yourself, my lad. It was a pitiable mistake, an accident. You could not tell."

Not blame himself? Dick crept away. His brain whirled, and his heart beat painfully. Not blame himself? "She is my friend," he said huskily, "and I have killed her!"

The other servants found vent for their sorrow in leading him a hard life. "If it hadn't been for you, our Miss Clemency u'd been well," quoth the cook, reproachfully; and the rest followed her lead.

But Dick scarcely heeded them. The beautiful little life, wrapped round with every luxury and charm which love and wealth could devise, the life on which such high ambitions and fond hopes had been set, was failing fast. Dick understood this but dimly. All he realized was that his little friend was going away, and the remorse which was shaking him culminated in a cry, which sprang from the very bottom of his heart: "God, take me instead!"

As time passed on—was it days or weeks? Dick did not know—this idea possessed him. He was so densely ignorant as barely to be able to sign his own name, and the sum of his Christian knowledge was very much on a par with his general education; but still, he knew the great outlines, and the awful tragedy of the voluntary death of the Christ was a very real thing to him.

"*Greater love hath no man than this: that a man lay down his life for his friends.*"

Little Clemency learnt a text every Sunday morning, which, with infinite pains, she taught to Dick during the week, and this had been the latest.

"For his friend." Dick had been crouching down in the back kitchen, forlorn and forgotten, but with the sudden remembrance of the words he lifted his head, a new-born joy illumining his pallid face. It was more than a hope; it was the ecstasy of faith. He would save Miss Clemency, for the power to do so was given to the one who loved her most. "For Christ's sake," he added humbly, as if the unspoken thought had been a prayer, and then he crept from his hiding-place, and ran lightly up-stairs. Probably he could not have said why he went straight to the professor's study. It faced little Clemency's bedroom, and it may have been some undefined feeling that he would like to get as near her as he could. It was late twilight, and darkness was coming on apace, but he steered his way past table and chair, and knelt down upon the rug where the children had often stood together.

"For his friend," said Dick again; and with that he started his petition. It was a strange prayer. How he loved her, and how good she had been to him; how he had harmed her, and she was dying; and how he begged he might die instead!

"I ain't pretty, like her, but I'm strong," sobbed Dick. "Whatever you want her for in heaven, oh, God! I'll do it as well, for I am rarely strong. Let me lay down my life for my friend, like He did. Let me die. Kill me right away, oh, God! an' let the master keep Miss Clemency instead."

Strung to the utmost of his powers, he staggered to his feet, and flung his little lean arms above his head. "Kill me! kill me!" he cried wildly, and stood

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trembling at the silence.

Then a sob answered him, and strong arms encircled the swaying figure. For the moment it seemed to the bewildered boy that it was God Himself who had gripped him, but it was a familiar voice that stammered the blessed words: 'She will live, my lad. She is better;" and he slowly realized that it was the professor to whom he was clinging.

Is it not often so? Do we not often mistake the two? But a short half-hour before, the professor had been trembling at the near approach of the angel of Death. Since then Dick had been imploring its dread presence. And now he, too, learned, as the professor had learned before being arrested on the threshold of his study by the piercing quavering voice, that the name of that nearing angel was not Death, but Love. The crisis was over, and Clemency was to live.

"Go on believing, boy," said the professor solemnly. "The God of unselfishness heard you. The doctors had given up all hope. It is very wonderful."

"Yes, sir," said Dick mechanically, as he closed the door after him; but in his heart he did not think it at all wonderful, for hadn't God promised to listen? And weren't he and Clemency friends?

"It is not at all wonderful," he repeated stoutly; and he was right.

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower
Comes a pause in the day's occupations
That is known as the Children's Hour

Sheaves.

BY N. N. S.

Janet was sitting by Aunt Helen, there was just enough crispness in the outside air to make an open wood-fire very pleasant, and she thought no time could be better for one of Auntie's "talks," which were just a little more delightful than her stories. Janet was only eight years old, but she had no little brothers or sisters, and perhaps that was the reason she looked so demure, and thought a great deal, instead of playing. Well! we'll listen too, and hope the wood-fire will not crackle so loudly as to drown Auntie's gentle voice while we "make 'tend" our easy chairs are also drawn up around the cozy hearth.

"Do tell me about those little children you knew last summer," pleaded Janet, and this is what she heard:

"There were three of them: Duncan, Bessie and Dorothy, who came with their Mamma to the farm-house where I was boarding. I was just a little sorry when they came, for I wondered how I was to have rest and quiet with little people around, but, in some way I felt I was going to love them from the very first peep I had at Duncan's curly head and honest blue eyes, Bessie's pale, serious little face, and Dorothy's roguish dimples. Before a week was over we had our fireside hour just like this (the evenings were cool up in the mountains), and I had three little pair of ears listening to all the stories I was willing to tell. In the mornings I could hear them tip-toe past my door for fear of waking me; at breakfast I always found a nosegay at my plate; it wasn't artistic, for Duncan's fingers were clumsy, but it was just as sweet to me, and so were the daisy-chains and thistle-balls with which Bessie favored me. Dorothy was never still long enough to make anything for me, but, as she dearly loved "sweeties" I knew how to value a sticky package of caramels which I found one afternoon, on my best bureau scarf.

One evening I asked if they were gathering many sheaves to take home? They looked puzzled, then all spoke up saying: "We couldn't, in our trunks, for they were crowded full," and beside, Duncan added regretfully, "Papa made me throw away the shells, moss, and seaweed I brought from the beach last summer—he called it 'trash'."

I soon explained that I meant memories of unselfish actions, which should bind their lives to those of others by the tie of love—love to God who gave so much to enjoy, love which would make them thoughtful, not alone as they were of me whom they loved, but of those who tried them, the sorrowful and the suffering. "What have you been able to do?" I asked, "for Jack, or for old Mrs. Barnby, or for Tim and his little sister Meg?" "Oh!" said Duncan, his eyes flashing, "Do for Jack! why he is just horrid, he is always spoiling my sport, he upsets my fish, he tries to frighten Billy when I ride him bare-back, and—Bessie said, "Mrs. Barnby, why she is so cross I always want to run away from her, and she scorched those birds Duncan shot till they were like cinders, and called them broiled." While Dorothy declared "it would make her just sick" to play with Tim and Meg; Tim had such ugly freckles, and Meg stared at one so out of her great big eyes, as if she would see, even if she could'nt walk.

Well Janet! I gave them a real "talk" as you would have called it, and they promised, as they kissed me good-night to try and do some kind thing for each of these uncomfortable people, because, perhaps I was right, and they would learn in that way to keep the golden rule: "Do unto others, as ye would that they should do unto you." As it happened, that was our last talk, for a letter came the next morning which obliged me to go away—the three children promised I should have a letter after they went home. "It will really be a letter with a postage stamp," exclaimed Bessie, "but inside you will find the sheaves you taught us to gather," and so it really proved, I have read it so often, I know it by heart.

Continued on page 650.

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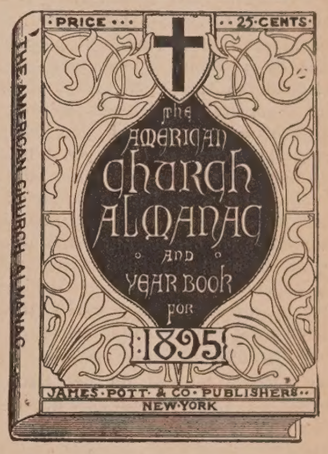

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"Dear Miss Nesbitt," wrote Duncan. "We missed you awfully, and when the evening came, didn't know which way to turn. I saw Jack one day peeping at my books (I was reading under the trees) and looking as if he wished he had some. Do you know I asked him, and he said he had'nt none," that he did want some schoolin', but he had so many chores to do around the farm he "never had no time for book-larnin." Now I am really proud, for we had night school for an hour until I came away, and papa was so glad to see what a bright scholar I had, that he persuaded old Mr. Barnby to let Jack come to Boston, be his office boy, and go to school in the evenings all winter. Hurrah! He forgot all about teasing me, and when I said good-by, I really saw tears in his eyes. The girls want to add postscrips, so I must leave room.

Yours very truly,
DUNCAN LEE.

P. S.—From Bessie: I just wish I could talk to you, I have so much to tell. Do you know Mrs. Barnby wasn't cross once after I began to be kind to her. I was paring potatoes for her, (she had hurt her hand), and she told me all about her trouble. She had a little girl just my age, and she died last winter, after being sick a whole year, and poor Mrs. Barnby never had a real good night's sleep all that time. She says it "worrit" her to see me around, when she couldn't have her own little girl, but when I spoke kindly to her, (after you talked to us about our sheaves, you know,) she felt "different like," and it did her good to talk to me about little Mary. She cried when I kissed her good-bye, and when I got to the station, I found she had tucked a basket of ginger cookies in the wagon for me, almost hot, they were so fresh—but I must leave room for Dorothy.

P. S.—No. 2, for Dorothy who says please tell you for her that her sheaf is so small you can't see it, and she is eating chocolate drops, and would spoil this clean sheet, but that you are a darling. Indeed I think her sheaf is very big. I found her one day down at the mill, (it was soon after you left) talking to Meg, and examining her crutches, while Tim sat on the grass near them, his hat on the back of his head, looking as if he thought she was an angel and would fly away, if he didn't deep her in sight. After that she went every day. Meg used to watch for her coming, and look so much happier. Mamma told Dorothy that Papa would send her some candy for her birthday, but she said, "ask him to get Meg some new crutches instead, hers hurt her." Papa did more, he brought our good doctor up there for some fishing, and when he saw Meg he told us she could be cured by proper treatment, so she is at the Children's Hospital here, and we go to see her every Saturday; her cheeks are getting fat and her eyes are not so big as to make Dorothy "sick" any more. Think how much good your talk did to us all.

Your loving little friend,
BESSIE LEE.

* * * * * * *

The shadows no longer flicker on the wall—the firelight has faded away; Janet and Aunt Helen say "good-night," and so, to my little readers, do I.

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Consumption is curable in all stages before the lungs are actually broken down, if properly treated, and many have been cured even when the lungs have become completely disorganized. The frightful fatality of the disease is due to the false theory that has been in existence for centuries, and physicians of all schools, through following it, have adopted wrong systems of treatment.

This theory was that consumption was a constitutional malady of the general system caused by an inherited taint in the blood; they tried to get at the blood instead of the lungs, and by feeding the blood with drugs, in some cases paralyzed the vital powers of the body on which all healing depends. This theory has now been abandoned by the leading minds of the age, but the treatment still remains faulty, as in the case of Professor Koch, who knows the disease is local to the lungs, but to cure it injects poisonous lymph into the blood.

In 1851 Dr. Robt. Hunter, my father, founded the inhalation treatment, and both treatment and theory are approved by the results obtained in practice, and are supported by the testimony of living witnesses thus saved and restored to health. There are 50,000 cases on record treated by us which show results never attained nor deemed possible by any other physicians.

The treatment consists in the use of an inhaling instrument and medicines to be used three times a day, external applications, and such general treatment as may be found necessary according to the case.

Under this treatment, all forms of lung disease, as consumption, bronchitis, asthma, catarrh, and chronic pneumonia, all rapidly improved, and in time were completely cured.

The recent advent of la grippe has assumed an epidemic form here for the last three or four years, and which is generated in the air and produced by living animal organisms acting on the air passages, causing a flow of mucus which clogs the tubes and oppresses the lungs. This prevents the proper arterialization of the blood which, in consequence, lingers and stagnates in the capillaries, causing first congestion and then a specific form of pneumonia.

The microbes which produce it and the mucous membrane inflamed and diseased by their action, are in the air passages which lead to the lungs, and the air cells of the lungs themselves. To destroy these germs and restore the inflamed parts to health is what is required to effect its cure. The treatment employed by us with success, in every instance, is as follows: Be employing medicines which have power to kill these germs, and reducing them to the air, gas, or vapor so that the patient can breathe them into the lungs, we strike at the very root of the malady and bring all diseased parts under the direct curative action of the remedies. The benefit experienced is immediate, and the cure quickly and permanently effected. I am convinced that the melancholy fatality which so often attended it, together with the weakened health and increasing liability to lung diseases it has left us as a legacy, are mainly chargeable to the unscientific and empirical manner in which it was generally treated by stomach medication.

A few of the cases giving results obtained by this treatment:

SABULA, IOWA.

Dr. E. W. Hunter:

I cannot say enough in praise of your treatment by inhalation. I was taken with la grippe to which lung fever set in in the worst form, till, finally, my left lung was stopped up entirely, and my cough was horrible. I had two of the best doctors in the country, but they could do me no good; they were completely baffled, and after five months of sickness they pronounced my case a hopeless case of quick consumption, and it would only be a question of time, and death would claim the victim. But my dear wife, not being satisfied with their opinions, made inquiry and heard of Dr. Hunter, and sent for him, for I was so weak that I could not raise my head from the pillow, and therefore could not go to see him. In the meantime all the doctors could give me was morphine, and you all know what that will do, and Rock and Rye, which is not bad to take. Dr. Hunter came, prescribed medicine by inhalation, and from the time I commenced using his treatment, I commenced to feel well, and in less than a month I was able to go to Chicago, which is 150 miles, to see him myself. My doctors here said it would not be a cure—it would only help me for a short time, but it was two years ago, and I am a well man weighing 200 pounds. I cannot praise Dr. Hunter enough, for I know it was his treatment that saved me from an early grave. Inhalation is the only true method of treating the lungs. I had a second attack of the la grippe, and ran down somewhat, called on Dr. Hunter, and used the medicine again for a month, and gained fifteen pounds, and I feel as well as any one.

J. H. SEEMAN.

BUCKLEY, ILL., March, 26, 1892.

Dr. E. W. Hunter:

DEAR SIR—I take pleasure in recommending your inhaling treatment for consumption, it being very successful in my case, which was pronounced incurable by my home physician, I having had several hemorrhages and night sweats. Accidentally having heard of your method of treating lung diseases by inhalation, I gave it a trial, and heartily testify that it has returned my health, and I have every reason to believe, effected a permanent cure. MRS. JOHN A. KOPLIN.

PULLMAN, ILL.

Being troubled with my lungs considerably, spitting up matter, being tired on slight exertion, and running down in weight, I called on Dr. E. W. Hunter, of Chicago, for treatment. I continued under his treatment for a short time and recovered my health completely, and weigh at the present time 184 pounds, weighing from 134 to 140 pounds when I first saw him. CHARLES CORKEY.

JEFFERSON, WIS.

After waiting three years to see whether I have been thoroughly cured or not, I can truthfully say I am, and it is to you and your treatment I owe my life, and send you this, my testimony, as a token of gratitude, also for the benefit of others who are suffering with any throat and lung diseases.

To whom it may concern: In the fall of 1877 I was taken with a very bad cold which settled on my lungs. After taking different remedies for seven months I kept getting worse, until real consumption had set in, having night sweats, cold hands and feet, continuous cough, spitting blood, very hoarse, short of breath, lost twenty-four pounds in weight, and not able to do any work, had made up my mind there was very little hope for me of recovery, when a friend who had been cured by Drs. R. and E. W. Hunter's treatment, recommended me to try them, which I did, with the best results, my health being better now than it ever has been, and that is saying a good deal for one who had been given up to die by doctors and all friends. These statements can all be proved, and I shall be pleased to answer any letters of inquiry.

E. F. SEITZ.

CORRUNNA, MICH.

In May, 1876, I caught a fresh cold while troubled with my lungs. I called on a physician, and he told me I had consumption, and said I would have to die. I had seen many die of consumption, and made up my mind not to try the same treatment, as I knew I should die if I did. I heard of Dr. Hunter, of Chicago, and went and saw him; he said I had consumption. I commenced treatment with him, and at the end of three months considered myself cured, and have been well ever since, and can do as much work as any man. When I commenced treatment I was reduced in weight from 148 pounds to 121 pounds, and to-day I weigh 150 pounds. I had an awful cough, night sweats, chills and fever, and every one said I could not live three weeks. The doctors advised me not to go to see Dr. Hunter, and said I might as well throw my money in the stove; they did not want me to go to Chicago, and showed that they would sooner have me die than to let some other doctor cure me. When I came back and was improving, they would not speak to me when I met them.

My mother's side is consumptive, and from the result in my case, I have sent lots of patients to Dr. Hunter, and consider him the greatest lung physician living. JAMES H. BUNKER.

G. W. KRETZINGER, a prominent lawyer of Chicago: I am greatly interested in this matter. My wife's lungs became diseased, and this was followed by tubercles, cough, blood spitting, short breath, loss of flesh, and so on. She found immediate relief in Dr. Hunter's inhalations, and was restored to her former flesh and strength. In my opinion, this treatment of medicated air breathed into the lungs is a great blessing, and cannot be too strongly recommended to all poor mortals afflicted with weak lungs.

I might go on giving testimony of hundreds of grateful witnesses to the wonderful healing and invigorating virtues of this antiseptic treatment. But the above are enough to prove its specific power over lung cases, even when applied late in the disease, and under the most discouraging circumstances.

Edwin W. Hunter, M.D.,

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Suggestions for Christmas Presents

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A very dainty foot robe can be made as follows: Procure one pound best cotton batting, one and a half yard each of pale pink and "baby-blue" sateen, or silesia, and six ounces each of pink and white zephyr. If the sateen is put in a frame it will be easier to keep the work straight, but is not at all necessary. With a warm iron press out all store folds from the goods, then lay the pink width upon a dining table, wrong side uppermost, and spread the cotton evenly over the surface, thick or thin as may be desired. If too little cotton is used the robe will not puff nicely. Place the blue sateen on top of the cotton, right side up this time, and pin down carefully all along the edges, and about twice through the centre. Lay off the robe in blocks about six inches square, dotting the intersections of the squares with a lead pencil. On each dot place a daisy of the zephyr made in this way: Divide the pink zephyr into skeins of twenty threads each, and cut in two. Now take a needle threaded with strong, white thread and put through the robe at a pencil dot, bringing up again on the right side. Lay one end of the skein of pink zephyr across the stitch thus formed, allowing the short end to project half an inch; on this lay a skein of white zephyr, consisting of ten threads; bring up the thread with which the needle is threaded, and tie firmly. Cut off the zephyr and trim to a round, shapely daisy. Place one of these at each intersection of the squares, work the edges of the robe in loose button-hole stitch, with white zephyr, and it is complete.—*Ladies' Home Journal.*

Take pretty colored cardboard, and cut pieces two and a quarter by four inches, for the covers of a book. Fold them over, making a crease one and a half inches from one end. This leaves part of the cover extending an inch beyond the part folded over, and this one inch of the cover turn down like the flap of an envelope, and on the outside paint or draw with pen and ink the words "Postage Stamps" in pretty, fancy letters. Then cut four or five pieces of oiled paper, three by two and a half inches, and, laying them all together, fold them over, making the corners meet squarely. Place them in the cover as you would the leaves of any book, and fasten there with a bit of bright embroidery silk, taking two or three even stitches right through the creases. Then, when the stamps are placed between these oiled leaves, gummed side next to the paper, they won't stick together and be spoiled, as they often will if left in one's pocket-book unprotected.

A very pretty and serviceable paper-rack can be made from a piece of matting. A strip one-third longer than its width should be taken, and the lower part turned up. A very effective matting found at an art store, or the ordinary matting could be used. Manilla rope should be used for the decoration, and the ends frayed out for tassels. A slender strip of wood should be fastened to the edge of the matting which is turned up, to hold it in place. No prettier decoration could be devised than the simple one of the twisted rope, and though the plain surface of the matting could be decorated in addition with painting, yet it is rather a restful relief to the eye to meet with only the soft shades of the matting and rope. This is one of the rare articles that are really as useful as ornamental, and will be an always-ready receptacle for the newspapers which are so apt to accumulate around the house and litter up the tables.—*Good Housekeeping.*

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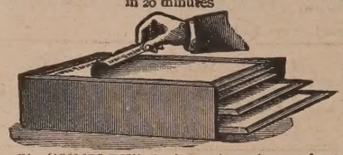
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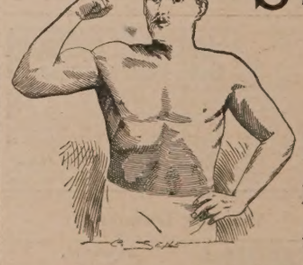
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